THE DISCOVERY OF HYPOCRISIE,

in two Sermons, vpon

Mathew. 3. v. 10.

AND THREE OTHER, CALled the perfect paterne of true Conuersion, vpon *Math.* 13. *v.* 44.

By Samuel Hieron, Minister of the Gospel.

Ephes 5. 13.

All things, when they are reproued of the light, are manifest: for it is light that maketh all things manifest.

Phil. 3. 8.

Yea, doubtlesse, I thinke all things but losse, for the excellent knowledge sake of Christ Iesus my Lord, for whom I haue counted all things losse, and doe iudge them to be dung, that I might win Christ.

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AUBURN
WV16
W14

TO THE RIGHT HONORABLE, *Robert*, Lord *Rich*, the gratious accompliſhment of the promiſes both of this life preſent, and of that which is to come.

May it pleaſe your Lordſhip, to vouchſafe your Honourable name to bee prefixed to theſe fiue following Sermõs. The two former, declare the power and efficacie of the word preached, how it worketh to the ſundring of Hypocrites from ſound profeſſors, and maketh way for that great ſeparation, which the Shepheard & Biſhop of our ſoules, 1. Pet. 2. 25.
will ſhortly make betwixt the beleeuing Sheepe, *and the vnbeleeuing* Goates. Math. 25. 32.
The three latter, lay forth the matchleſſe, 33.
and vnualuable worth of that grace which is tendered to vs in the Goſpell, how by the elect of God, it is entertained, & with what a

holy care they labor to cherish and encrease it in themselues, that so they may walke
Col.1.10. worthy of the Lord, and please him in al things, being fruitful in good works. *The matter of the two Texts is excellent: If the workmanship were suitable, I might boldly say, that it were no disparagement to your Honour, to afford your Patronage. But now, as the defects of my handling them (fitted after the plainest fashiō, to our countrey-hearers) haue need to be couered and graced by the countenance of some, who is of some note and respect in Gods Church: so if your Lordshippe shall please, so far forth to conniue my presuming, and to fauour these mine endeuours, that by your acceptance they may be commended vnto others, I shall haue the more encouragement to doe that (which notwithstanding I am bound to*
1.Pet.5.10. 2.Tim.4.18 *doe) namely, to pray to the God of all grace, to double his graces vpon your Honour, and to preserue you vnto his Kingdome. From* Modbury *in* Deuon.

Your Honours to be
commaunded,

Samuel Hieron.

THE DISCOVERIE of Hypocriſie.

Matth. 3. 10.

Now is the axe laide to the roote of the trees: Euery tree, which bringeth not foorth good fruit, is hewen downe and caſt into the fire.

The firſt Sermon.

THis Verſe is a part of the Sermon, which *Iohn Baptiſt* the Forerunner, and (as I may ſo call him) the harbinger of our Sauiour Chriſt, made in the Wilderneſſe at the time of his firſt preaching. It was directed principally to the Sadduces and Phariſes, who being tranſported rather with emulation and malice, then ſtirred vp by any truth of zeale, went out with others to bee partakers of *The occaſion of the words.*

Iohns ministerie. Now the Spirit of God reuealing vnto *Iohn* their great hypocrisie, in that they accustomed themselues to an outward shew of religion without sinceritie, he takes them vp very roughly & very roundly, calleth them a *generation of vipers*, stirreth them vppe very powerfully to repentance, laboureth to ouerthrow their presuming vppon the outward priuiledge of being *Abrahams* seed, as though God were therefore bound to them; and now in this verse threatneth them with eternall condemnation without speedie repentance. This is the occasion and generall drift of this verse.

The meaning.

To make waye to the profitable handling of it, it shall be very good, to examine in particular, the sense and meaning of the words. Know this therfore: It pleaseth God in the Scripture, to take vnto himselfe the name and title of an *Husbandman*, in respect that he is the first planter, & the continuall dresser and manurer of his Church, which Church also is sometime called a *Vineyard*, sometimes *Gods Husbandry*: And here in this place, the people liuing in the

Ioh. 15.1.

Esay, 5.1.

1. Cor/3.9.

the Church of God, and profeſſing religion, are called *Trees*, ſuch of whom much good and wholeſome fruit is expected. By the *Axe*, is vnderſtood the powerfull miniſtery of the word; therby the hearers are cut (as it were) to haſten either their damnation, or their ſaluation. By the *roote* of the trees, are meant the ſoules and conſciences of men, to which the word is well applied: and the latter clauſe (*therefore euerie tree which bringeth not forth good fruit, is hewen downe and caſt in the fire*) figureth out vnto vs, the finall ſentence which ſhall paſſe vpon all thoſe, who vnder the preaching of the Goſpell ſhall remaine vnfruitfull. So that it is all one as if *Iohn* had ſaide vnto the Phariſes; Howſoeuer you haue formerly preſumed vpon Gods patience, and haue promiſed peace vnto your ſelues, yet now it is time to looke vnto it with greater care, for the Lord wil be dallied with no longer; he now beginneth to take ſuch a courſe among you by the miniſtery of the Goſpel, that it ſhall ſoone appeare who be his: neither ſhall now your glorious ſhewes auaile

you any more: for after this, all they that remaine without fruits worthy amendment of life, shal be prepared and fitted by the power of the word, vnto eternall destruction. This is the meaning and true sense of this verse.

Hauing founde out the meaning, let vs come to the examination of the parts of it, that so we may find what the intent of the spirite of God is to teach vs in this place. Mark therfore, that as the main thing here meant, is the ministery of the word; so touching the ministerie & teaching of the word, we haue here 3. things to consider: first the nature of it, it is an *axe put to the roots of trees*; secondlie the vse of it, to shewe what trees bee vnfruitfull, and to *hew them downe*; thirdly, the issue of those *trees*, which notwithstanding the continuall exercise of the word, are found vnfruitfull, *they shall bee cast into the fire*. Of these in order.

The order of handling the Text.

And first of the nature of the word preached, an *axe put to the roote of trees*. First it is an *axe*. As in building the carpenter is a principall workeman; so in the worke of the Carpenter, the *axe* is a principall instrument: it serues as in a ge-

generalitie to cut and pare, ſo in particular to frame and to faſhion euery peece vnto his proper place. The Church of God is Gods *building*; it is built vpon the *foundation of the Apoſtles and Prophets*, *Ieſus Chriſt himſelfe being the chiefe corner ſtone*. The miniſtery of the word is (as it were) the *axe* in Gods hand, by which he gathereth together his Saints, and makes them to *growe vp into an holy Temple in the Lord*. Hence it followeth, that it is of a ſharpe and cutting nature, and that it is applied by God for the framing and faſhioning of his people, to become true parts and members of his Church. That it is of a ſharpe and cutting nature, is manifeſted both by ſcripture and by experience. For Scripture, therein it is called the *Sword of the Spirit*: it is ſaide to be *mightie in operation*, *and ſharper then any two edged ſword*. And as for experience, the furie and rage of euill men againſt it, is a teſtimonie for it, that it cuts. In the *Reuelation* mention is made of certaine Preachers, which the Lorde did promiſe to raiſe vp, euen in the middeſt of the kingdome of Antichriſt.

1. Cor. 3. 9.
Ephe. 2. 20.
V. 21.
The firſt doctrine.
Ephe. 6. 17.
Heb. 4. 12.
Chap. 11.

After,

After, it is said, that by the crueltie of the times they should bee slaine, and that the people should reioyce at their deathes, and in token of gladnesse, should send gifts one to another: For (saith the Text, giuing a reason of it) those Prophets vexed them that dwelt on the earth; the word that was preached by them, pierced them to the quicke, galled them and tormented them exceedingly. And so we see euery day how men of corrupt mindes, repine and kick against the truth, there is nothing that troubleth them more then the hearing of it, nothing that they doe more desire to be freed from, then the ordinary vse of it. It cutteth the Sabbaoth breaker, to heare his prophaneneſſe ſtil cried out vpon: It cuts the adulterer to heare his vitiousneſſe continually found fault with. It cuts the drunkard, to heare his exceſſe ſo often threatned. It cuts the ryotour and voluptuous liuer, that his courſe ſhould euer and anon be ſo egerly reproued. And ſo in the other particulars, it doth euen enrage mens hearts, that the word of God doth ſo meete with them (as it were)

were) at euery turne; and it causeth many to come to heare it no more then they needes must: because though they set a face vpon it, & would make themselues and others beleeue that it is not so; yet this same sharpe axe of the word when the edge therof is turned toward them, doth strike some wound or other into them almost at euery Sermon. So that as scripture hath auouched it, so common vse will not suffer it to be vntrue, that the ministerie of the word is a sharpe *axe*, which hath a byting edge, and cutteth and pierceth where it goeth.

The vse of it in a word, is to iustifie and to maintaine to the faces of all gainesayers, that that very word which they heare daily, & which they would faine make themselues and others beleeue, is but an idle word, is indeed and in truth the very word of God. For I doe but demaund of thy conscience, which doest most withstand, or which art the greatest contemner, whether to thy feeling it hath not a sharpe edge, whether thou doest not perceiue it to be still chopping, to top off some one corrup- *The vse.*

corruption or other that is in thee: doth it not many times come ſo neere thee, that thou wouldeſt thinke it were by the ſpeaker eſpecially entended to thy perſon? doth it not inwardly trouble and diſquiet thee, and breed a kinde of chafing and diſcontentment in thee? Is it not ſtill ſtriking and piercing, till it come to the very quicke, as if it were a thing which crept into thy boſome thou kneweſt not how? Why wilt thou then ſay, this is not the Lords, it is none of his word, when as it hath euen in thine owne apprehenſion, that cutting nature, which nothing can haue, but the liuely and piercing voyce of God. Therefore let men take heed how they traduce or contemne that, for which they haue a ſtrong witneſſe in their owne heartes, that it is Gods word. If it were deuiſed by the wit of man, it would be pleaſing to the nature of man, it would ſute with the reaſon and diſpoſition of man, and it would finde a generall approbation among men: but now, ſeeing men themſelues doe finde it to be alwaies cutting and croſſing mans reaſon, paring and pruning

of

of mens moſt pleaſing deuiſes, and cutting them ſhort of that which they moſt affect, as namely the libertie and ſway of their owne hearts, and for the ſharpneſſe thereof procuring to it ſelfe many enemies, how can it be a humane deuiſe? How muſt it not needes be the ſacred word of the moſt high? There is the vſe.

The 2. Doctrine.

An other thing in the axe, is (as I haue ſaide) that as it cuts, ſo it frameth and faſhioneth the hearers to a place in the ſpirituall of Gods Church. By nature wee are no part of Gods Church, we are ſtraungers from God, and *enemies* vnto him, wee haue no aptneſſe in vs vnto any good, wee are euen *reprobate* (as the Scripture ſpeaketh) *vnto euery good worke*. And as a crooked and knobby tree muſt firſt bee hewed and ſquared, and cut againe and againe before it can ſort with the reſt of the building; ſo muſt we alſo be euen caſt as it were in a new mould, and transformed into a new ſhape, before we can haue a place in Gods ſpirituall houſe; there is a great deale of crookedneſſe and corruption muſt bee pared from vs; wee muſt

must passe vnder the workmans toole, before *we can be an habitation of God by his Spirit.* Now the meanes to frame vs to become fit for the Lords building, is the publike ministerie of his word, by it the Lord doth lop off the superfluitie of our owne corruption, thereby he doth smoothe vs & make vs plaine, and compact and ioyne vs in, as it were by certaine mortesses and ioynites, with the rest of that holy frame, that being once fast coupled vnto it, hee may preserue vs euer vnto himselfe. To make this good, we may consider of the saying of the Apostle, *Hee hath giuen gifts* (saith he) *vnto men, and ordeined some to be pastors, & some preachers, for the worke of the ministerie, and for the edification (or building vp) of the body of Christ.* Therefore wee finde in Scripture, that as the Church of God was neuer destitute of this workemanship: so likewise those, whom his pleasure was to bring into the society of his chosen, they were framed thereby, and first felt the power and edge of the worde, before they were linked togither with Gods people. That glorious Temple at *Ierusalem,*

Ephes. 4. 8, 11.

lem, first builded by *Salomon*, was nothing else but a type & a figure of Gods Church, which though it make no shewe to the eye (being, as the Psalme speaketh, *all glorious within*) yet (as the Prophet *Haggay* foretolde) it farre exceedes the glory of that building. Now as the whole Masse it selfe was a representation of the Church, so what was meant by that multitude of workemen which *Salomon* had in the mountaines, as fourescore thousand Masons and Carpenters, which hewed timber and stones for the buildings but that plentie of spirituall labourers, whom God hath and dooth, and to the worlds end will employ in the erecting of his Church. So that as then, no stone, or peece of wood was put into that stately house, which was not first squared and hewed by the workemen in the mountaine: so neither shall any (I speake of an ordinarie course) be placed in the spirituall Temple, which is Christs body, who hath not by the axe of the word, beene first framed and fashioned therevnto. Psal. 45. 13. Hag. 2. 10.

The vse hereof, is to let all despisers see the danger of contempt, and what ene- *The Vse.*

enemies they are to their owne good, which are enemies to the preaching & applying of Gods word. For this is a sure thing (except thou canst shew mee some Charter of priuiledge by which thou art exempted) that if thou beest not wrought vpon, and (as it were) hewed and squared by the ministery of the worde; thou canst not haue anie place in Gods Church. Well thou maiest be an hypocriticall member of a visible Church here on earth, in which there are (as in a net) frogges, as well as good fish: but that thou shouldest be a part of that heauenly & spiritual house whereof Christ Iesus is head, is a thing vtterly impossible. Thou thy selfe if thou build an house, though it be neuer so meane, wilt not put a stone into it as it comes from the quarry, vntill the Masons toole haue fitted it for the place where it must bee; neither wilt thou ioyne-in a peece of timber as it commeth from the Wood, but somewhat more or lesse shall be done vnto it: why shouldest thou then thinke the Lorde to bee more careleſse in the building and beautifying of his Church, then

Matth. 13. 47

thou

thou art in fitting and framing a dwelling for thy ſelfe? Wilt not thou ſuffer a rigged vnhewen ſtone to bee couched in thy wall, or a miſshapen & vnwrought peece to bee ioyned with thy building; and will hee admit of an vntoward, crooked, and vntaught, and vnreformed heart, to bee coupled into that exact and curious and vnſpotted building, which is his Church? Or if thou doſt thinke & confeſſe, that thou muſt firſt be framed & wrought anew for the Lords worke; ſhew mee, if thou canſt, any other inſtrument appointed by God for that ende, then this *axe* of the publike miniſterie; Name me any one that was euer made a member of Gods houſe, that was found guiltie of the contempt & baſe eſtimation of this meanes; which if thou canſt not ſhew, (as ſure I am thou canſt not) why wilt thou then ſtop thy eares like the deafe adder, & caſt the word of God behinde thee, when neither thou canſt ſay, that thou needeſt no framing, neither canſt proue that there is an other meanes by which the Lorde will faſhion thee? Therefore I ſay vnto thee, pleaſe not

thy ſelfe in thine owne wilfull obſtinacie, or in the careleſſe neglect of the Lords workemanſhippe: for this I will tell thee, and thou ſhalt be ſure to finde it true, that as thou, being a builder, when a ſtone breakes, or is vnfaſhionable, throweſt it from thee, to be troden vnder foote of men; or if a tree which thou haſt brought into thy yard, and thy workeman findeth it to be ſappy or hollow, or ſo full of knots that it will not ſerue for the purpoſe thou intendeſt, thou leaueſt it to the fire, to be burned: ſo when the Lord hath tried thee againe and againe with the *axe* of his word, but the ſap of thy naturall corruption will not be cut out, the crookedneſſe of thy froward heart will not depart from thee, but thou euen *hateſt to be reformed*; ſurely then the Lord will caſt thee off, & leaue thee vnto that vnquenchable fire, of which we ſhall haue occaſion to ſpeak more hereafter. And ſo much that the miniſtery of the word is compared to an *Axe*.

It followeth, an *Axe put to the roote of trees*, that is (as I haue often expounded it) vrged and applied to mens conſciences,

ſciences, laied and preſſed to the hearts of the hearers. For looke what the *roote* is vnto the reſt of the tree, the ſame is the *heart* to the whole man. *Thereout commeth life*, ſaith *Salomon*. This ſheweth what ought to be the manner of the handling the worde of God, *viz:* It muſt not be fitted to pleaſe mens eares, but to ſtirre vp & to affect their hearts. *We doe not* (ſaith *Paul*) *handle the word of God deceitfully*, that is, we doe not huckſter it as men doe their wares, caring rather to beguile, then to profite the buyer, *but in declaration of the truth, wee approue our ſelues to euery mans conſcience in the ſight of God*. The ſame Apoſtle ſaith, that the word of God when it is rightly handled, doth make *the ſecrets of euery mans heart manifeſt*. And it is the nature of the word to enter through, to be *a diſcerner of the thoughts and intents of the heart*. *Nathan* the Prophet laid the *axe* to the roote, when hee told *Dauid*, *thou art the man*. So did *Elias* when hee ſaid to *Ahab*, *It is thou and thy fathers houſe that haue troubled Iſrael*. So did *Amos* when hee preached at *Bethel*, the Kings owne Chappell, the deſtruction

Prou. 4.23. *The 3. Doctrine.* 2. Cor. 4. 2. 1. Cor. 14. 25. Heb. 4. 12. 2. Sam. 12. 1. King. 18. Amos. 7.

of the Kings owne house. So did *Ha-*
2 Chron. 16. *nany*, when he said plainely to the king,
that hee had done foolishly, not to rest
2. Chron. 24. vpon the Lord. So did *Zachariah*, when
he told *Ioash*, hee should not prosper, if
Esay, 58 1. hee forsooke the Lord. So did all the
Prophets, when they shewed the peo-
ple their transgressions, and made them
see their sins. So did *Iohn Baptist*, when
hee spake directly to the Pharises, and
called them a viperous generation, and
Luk 3. when hee tolde *Herod* to his face, hee
might not haue his brothers wife. So
Matth. 23. did Christ, when hee preached *woe to*
the Scribes and Pharises, *woe to Cora-*
zin and Bethsaida. So did *Peter* when he
Acts, 2. tolde the Iewes, you I say haue *crucified*
and slaine the Lord of life. So did *Paul*
Chap. 3. when hee called them *foolish Galathians*:
so must wee all doe, lest wee bring the
peoples blood vpon our owne heads.
If any man will reade the prophesie of
Chap 23. 32. *Ieremy*, hee shall finde how the Lord
threatneth the Prophets, which haue
sweete tongues, and cause the people to
erre by their flatteries, seeking rather by
a plausible course to get themselues a
name, then to doe good to the peoples
soules,

ſoules, by diuiding the word aright, and giuing to euerie man his portion in due ſeaſon. It is to no purpoſe, as it were to ſtand hacking at the branches, and to ſtrike here & there vpō the outward rinde, but a man muſt goe to the *roote*, and knocke at the doore of euerie mans conſcience, that euery ſoule may tremble, and men at the leaſt may be conuinced againſt the day of reckoning. If thou *dooſt not well* (ſaith God vnto *Caine*) *ſinne lieth at the doore*. Sinne is like a cruell beaſt, which lieth ſleeping at the doore of euery mans heart, it muſt bee awaked and ſtirred vp, that men may ſee their danger. *The heart of man is deceitfull aboue all things*, ſaith the Prophet: And there is a whole *bundle of vnn in the heart of a childe*, ſaith *Salomon*; what is there then in the heart of a man, who hath ſettled himſelfe in the dregges of iniquity? This ſubtile heart muſt bee well ſifted, euery corner of it muſt bee ſearched, and (as the Apoſtle ſaith) ſiege muſt bee laide to euerie *thought, and euery imagination muſt be caſt downe*; the ſoule muſt bee ranſackt, and ript vp: otherwiſe the ſeed of the word

Gen. 4. 7.

Ier. 17. 9.

Prou. 22. 15.

2. Cor. 10. 5.

will fall to the ground without profite. This is the right vse of the word, it was not ordained to be a tale sounding well in the eare, but to bee a sharpe cutting instrument, searching deepe into the heart.

The vse. I know this course shall finde little grace among men, and he shall haue something to do, that thus applieth the word to the *roote* of euery mans conscience. *Elias* was glad for his plaine dealing to hide himselfe in mount *Horeb*, *Amos* was banished the Court for his boldnes, *Michaiah* was made to take the bread of affliction, *Hanani* was put in prison, *Zachariah* was slain in the court of the Lords house. The Prophets generally paid sweetly for their plainnes; *Which of the Prophets* (saith Christ) *haue they not killed*? It cost *Iohn* his head for being so forward to reprooue *Herode*: our Sauiour wes hated, because *he testified of the worlde*, that the *workes thereof were euil*. *Peters* mouth was stopped, and hee was commaunded to *speake no more in Christs name*. *Paul* was counted an *enemy because he told the truth*. As it was of old, so it is now; he that shall goe about

1. Kin. 19.
Am. 7. 12.
1. Kin. 22. 27.
2. Chro. 16. 10.
2. Chro. 24. 21.
Math. 14.
Ioh. 7. 7.
Act. 4. 18.
Gal. 4. 16.

about to treade in the ſteppes of theſe holy Prophets and Apoſtles, ſhall goe neere to drinke of the ſame cup; if hee ſhall ſpeake home & tell the ignorant perſon, the Sabbaoth breaker, the contemner of the word, the ſwearer, the louers of pleaſure, the adulterer, the drunkard, the vſurer, the fraudulent perſon, the rayler; that no ſuch ſhall inherite the kingdome of Chriſt and of God, though it be not his owne word, but the Lords, plainly and expreſly ſet downe in holy ſcripture; yet he ſhall be ſure to heare of it, he ſhall haue cauſe to take vp the complaint of the Prophet *Ieremy*, *Woe is mee my mother that thou haſt borne me, a contentious man, and a man that ſtriueth with the whole earth: I haue neither lent on vſury, nor men haue lent vnto me on vſury, yet euery one doth curſe me.* But what then? it is the Lords buſineſſe, and *woe be* to that man *that ſhall do it negligently.* Thoſe that fear God muſt labour againſt their owne corruption, and ſtriue to ſubmit themſelues vnto it: they ſhall finde it, though it be not very pleaſing to fleſh and blood, yet to be very holeſome for the ſoule and ſpirit,

Ier. 15. 10.

Ier. 48. 10.

and happy is he that when he commeth to heare, doth beg of God to direct the tongue of the Preacher, that hee may ſpeake to his conſcience. As for others, though they now miſlike it, yet hereafter they will cry out vpon vs that wee dealt no more plainly with them; and if euer the Lord do conuert them, they will then confeſſe, that the direct and powerfull applying of the word, was the chiefe meanes vnder God to recouer them. So much for the firſt point, the nature of the miniſterie of the Goſpell.

Now next we are to ſpeake of the vſe of it, and that is to diſcouer & make it knowne, what trees be fruitfull, and which be vnprofitable, who be true and ſound Chriſtians, and who be hypocrites. *Now* (ſaith *Iohn*) that the *axe* is put to the *roote*, it will appeare what is in you; before, you were ſhrouded vnder the name of *Abrahams* ſeede: but *now*, *now* that the word is preſſed hard vpon your conſciences, the hypocriſie that lieth hid will bee made manifeſt, and it will bee found that you are nothing leſſe then you make ſhew of. So

that

that this is the vſe of the worde preached, to make a kinde of ſeparation amongſt men, to bring to light their hypocriſie and falſhood, which before deceiued both others and themſelues, and becauſe of their formall ſhewes were well reputed of. When a man walketh through the wood, it is hard to knowe by the eye what trees are good, and what vnſound; many a one there may bee, which is ſtraight without, which yet is rotten or hollow within; there may be a good rinde or a great top to that tree, which yet is good for nothing, but the fire; but when the workman commeth, and laieth his axe to the roote and felleth them, then that will bee ſeene which before was vnknowne, and then there followeth a ſeparation of ſome to the fire, and of others to the building; whereas before, they grew vp all together, and there ſeemed to be no difference: Euen ſo if a man come among an vntaught people, hee ſhall finde them, in a manner, all of one minde for matters of religion, holding one courſe, and couched vnder one common title of Chriſtianitie: but *The 4. Doctrine.*

let

let this *axe* be once laide to their hearts; then it will appeare what each man is, and till then, it is vnknowne indeede what religion there is in him. He that thē can endure the hewing, & groweth more and more fashionable vnto good things, hee shall be for the Lords vse: but he, who the more he is wrought on, the more crooked he proues, and becōmeth euery day & more vntoward, shall be laid aside, and reserued vnto the iust iudgement of the Lord. There be sundry similitudes in the Scripture, by which this point is declared. In this chapter, the word is called a *fanne* in Christs hand, by which he purgeth his floore: the dust and the good corne lie together vpon an heape, till that parts them; the wind sheweth what is for the dunghill, and what for the garner. So the Gospell preached, sundereth the children of the kingdome, from the diuells portion. In the prophecie of *Ieremy*, it is compared to *fire*, which hath a double effect, to waste the stubble and the drosse, & to purifie that which is refineable, as gold & siluer. It is called *light*, which maketh *all things manifest*, which

Verſ. 12.

Chap. 23. 29.

Ephes. 5. 13.

which before lying in the darke, were thought to bee all of one colour. It is called *husbandry*, which ſheweth what ground is good, and which is barren. It was ſaid of Chriſt, that he ſhould *be the riſing* of ſome, and *ruine* of ſome, a *ſtone of offence*, and a *precious ſtone*, and that by his comming, the *thoughts of many harts ſhould be diſcouered*. As it was in the perſon of Chriſt, ſo in the word of Chriſt, it doth as it were anatomize the hearts of men, and plucks off the vizard from the hypocrite, laieth forth the poiſon that lurked before, and diſplaieth the gall that lay hidden in the heart. Wee mey ſee the truth hereof in examples: before *Iohn Baptiſt* came preaching in the Wilderneſſe, *Repent, for the kingdome of heauen is at hand*, all things ſeemed to be wel, they were all circumciſed, all the children of *Abraham*; but when he laid his *axe* to the *roote*, there followed a diuiſion: ſome thought well of him, and thought that hee had beene the Chriſt; others ſaid plainly, *He had a diuell*. So when Chriſt came and preached, many falſe hearts were diſcouered, which before were taken to be good men: ſome

1. Cor. 3. 9.

Luk. 2. 35.

Matth. 3. 2.

Luk. 3. 15.

Matt. 11. 18.

deſired

Mat.8.34. desired their hogges rather then his co-
panie: some brought him to the side of
Luk 4.29. a hill, from thence to breake his necke:
Mar. 5.40. some laughed him to scorne: some said,
hee hath a diuell and is mad, why heare yee
Ioh.10.20 21 *him?* others said, *these are not the words of*
him that hath a diuell. In like sort it was
after, with the Apostles; what corrupti-
on did discouer it selfe after they began
to preach, which before made no shew,
and might haue beene thought rather
Act.2. not to be. When *Peter* preached, there
were some doubting, others mocking:
Act.7. when *Steuen* preached, there was shou-
ting and stopping the eares, and run-
ning together like men distracted. It
Act.8. was neuer knowne how *Simon Magus*
had bewitched the people, till *Philippe*
came amongst them. When *Paul* and
Barnabas came to *Iconium*, they found
all quiet: but when they spake boldly
Act.14. in the Lord, the people of the *Citie were*
diuided, and some were with the Iewes, and
some with the Apostle. And let any man
obserue the course of that Booke
throughout, and hee shall see what resi-
sting, what blaspheming, what outrage,
what casting dust into the aire, what
con-

conſpiring did ſhew it ſelfe, when as before there was a ſhew of nothing elſe but vnitie. When *Paul* was at *Rome*, the Iewes appointed him a day, and many came vnto him into his lodging, and no doubt when they came, they were all friends and of one minde; but when he had preached vnto them, and Act. 28. 24.
teſtified the kingdome of God, ſome were perſwaded, and ſome beleeued not, & they which came thither peaceably (as may bee thought) when they departed, had much adoe, *and great* Verſ. 29.
reaſoning among themſelues. This is the nature of the Goſpel, ſtil to ſhew what is in man, and to make waye for that great ſeparation which ſhal be betwixt the ſheepe and the goates, at the day of iudgement; yea to enter euen into priuate houſes, and to ſet a kinde of diſſenſion betweene thoſe, betwixt whom nature and blood hath ſet the greateſt amitie: yee ſhall haue the *father againſt* Luk. 12. 53.
the ſonne, and the ſonne againſt the father, ſaith Chriſt. And (as it is ſaid) there ſhal be two in a bed at the laſt day, betwixt whom there ſhall be a rent made, and
one ſhall bee receiued, and the other refu- Luk. 17. 34.
ſed:

sed: So the power of the word shal goe so neer, as in respect of religion to sunder those whom marriage and the like ciuil bonds may seeme to make vnseparable. Nay, this *Axe* of the word, doth not only thus diuide the societies and companies of men, but it entreth euen into the closet of a mans owne heart, it Heb. 4.12. diuides betwixt the *ioynts and the sinews, and the marrow and the bones* (saith the Apostle) and maketh a man to knowe touching himselfe, that which before he was not aware of. Then shall a man perceiue the crookednes & vntowardnes of his owne heart, then hee shall feele the flesh lusting against the spirit, and the spirit striuing against the flesh: then hee shall knowe what enmitie there is in his nature against GOD, many a combat shall he haue with his owne thoughts; and that heart of his, which before he thought to be very yeelding and tractable, hee shall prooue it to be stubborne and vnteachable, hardly brought to any obedience. When *Rebecca* was barren, shee felt no trouble in her wombe: but when shee was conceiued of two, the children stroue

ſtroue together within her, and ſhee cried out, *Why am I thus?* So when a man is ignorant, barren of all true knowledge, emptie of all grace; all things to his ſeeming are in peace; but when *the new man* is begotten in him by the preaching of the Goſpell, there is an alteration followeth, there is much ſtrugling, and a man ſhall finde that euill lurking in his boſome, which before hee did not ſo much as imagine to be in him. Thus wee ſee the truth of this point, *viz.* what is the vſe of the publike miniſterie, To ſhew the true eſtate of men, to diſcouer to the world, yea and to each mans ſoule, what is in the heart and boſome of euerie man. *Now* (ſaith *Iohn*) *euen now*, that the *axe* is laide to the *roote*, it will bee ſeene what you are: if you be ſound, it cannot be hid; if you be hypocrites, it is vnpoſſible to conceale it. Let vs make vſe of it. Gen. 25. 22.

The 1. *Vſe.* First of all it muſt be applied to the ſtopping of their mouthes, who to diſcredit the word preached, do challenge it as the author of diuiſion amongſt men; oh there was much loue, and I know

knowe not what in former times (they reckoning no loue, but that which ſtands in eating and drinking and ryoting together) but now there is a rent made, and there is not that agreement that hath bene amongſt men. A grieuous imputatiō, if it were true that the Goſpell of peace ſhould breede diſſenſion, and that which tendes to make agreement betwixt God & man, ſhould breake vnitie betwixt man and man. But there is no ſuch matter, it is not the propertie of the Goſpell to beget diuiſion, but it is the malice of Sathan to enrage mens hearts, that they ſhould not receiue it, that his barnes might be full. Though the word preached & applied hath a diuers effect, yet it proceeds only from the diuerſitie of matter that it workes vpon. If the Axe cut downe ſome wood for the fire, ſome for the building, it is not in the Axe, but in the ſtuffe: the *Axe* indeed ſheweth what tree is naught, but it makes no tree naught. The Sunne ſhewes the difference of colours, but it makes not the difference: the plough teares vp the ground, and makes knowne the nature of

of the soile, but it is not the cause of barrennesse. The Gospel preached brings to light mens corruption, but it neither perswades nor approoues of corruptiō. How is it possible, but if one of two, who before haue bene companiōs in ignorance, in misspending the Sabbaoth, in vncleannes, in ryot, in commō gaming, in exaction, in couetousnes, in crueltie, be, by the preaching of the word restrained, the other holding on his course; how I say is it possible, but there shall be a diuision and a slaking of that mutuall good liking, and ioyning each with other which was before? He that is conuerted, must hate the euill course of the other, and the other must needes abhorre the strictnes and reformation of his old companion: neither doe we find any enmity so great, as that which is occasioned by religion: what then? should this be laied to the charge of the word of God, because these two which before were going like friendes the broad way to destruction, are nowe parted, and are not linked in that neerenes and familiaritie of affection, that they were before? God forbid. Let the

fault lie where it is, euen vpon the corruption of mens hearts that will not be reclaimed, and neuer will loue any but those, which shall be companions with them in vngodlinesse. Well, the Gospell aimeth at peace, and the preaching of it linketh the hearts of Gods children into one, it must separate the hollow hypocrites from the sound professors, it must reproue the works of darknesse, it must make the righteous loath the bad conuersation of the wicked, and it must make the profane hate euen with a deadly hatred, the blameles carriage of the righteous; it must shuffle the diuels company together, & range the people of God into one: this is not a diuision, though it be a separation; it tends to the purging of Gods house, and it is the glory of the Gospel, & the credite to the ministery therof; & they which, by this, endeuour to disgrace it, euen whether they wil or no doe beare witnes to it by resisting it. This is one vse

The 2. Vse. A second vse of this point touching the vse of the word preached, viz. to separate and to discouer, is to assure vs of this, that looke what separatiõ the word now makes when it is preached, and

taught among vs, the same shall stand for good, & go for currant at the day of iudgement. The Lord meaning to part and to diuide the worlde at the day of iudgemēt, makes way therevnto by the publike preaching of his truth; they which stand out against the word *now*, shall not be takē in among those which shall be saued *then*. He whom the word of God, ordinarily taught, can work to no amendment, it is vain for him, to expect saluation at the last day. As the ministery of the word, vnder which wee liue, leaueth vs, so shal Gods iudgement find vs. So it is in vain for men to flatter themselues in their vnprofitablenes & contempt; the hewing of downe of the Gospel goeth before, and the fire of the last iudgement doth surely follow after.

The second Sermon.

Euery tree which bringeth not foorth good fruit, is hewen down and cast into the fire.

HItherto wee haue heard of the nature of the word preached, that it is as an *axe* put to the *roote* of the *trees*, that is a powerfull word, pressed and applied to mens consciences.

Secondly, that the intent of the Lord in entring in with this *axe* amõg a people, is, to make a separation, to shewe what *trees* are good, and what are vnprofitable. Now followeth to speake of the Lords proceeding, which doth alwaies goe with, and accompany the effectuall ministry of his word. *Euery tree which bringeth not forth good fruit, shall be hewen downe, and cast into the fire*: where we are to consider, first against whom the Lord wil proceed, against *euery tree that bringeth not forth good fruit*: secondly, how hee will proceed, hee will *hewe downe, and cast into the fire.*

The order of hãdling. 1

Touching the former, we are first necessarily to examine, what is *good fruite*; and that is to be examined two waies: First generally, 2. more particularly; generally that is called *good fruit*, which growes out of a good tree. *If you will haue the fruit good, make the tree good*, saith our Sauiour: *and a corrupt tree cãnot bring forth good fruit*. No man can doe a good worke vntill hee be iustified; the person of man must first bee accepted, before that which he doth, can be liked of. Paul before he was conuerted, who could

The meaning. 2.

Good fruit what it is.

Math. 12. 33.

Math. 7. 18.

could except againſt his life? he walked vnrebukeably according to all the ordinances which the law preſcribed: yet after he was called, he accounted all his righteouſnes but as filthines. Many of the heathen by the meer inſtinct of nature, liued in the hatred of groſſe ſinnes, and walked ſoberly and juſtly without exception in the world, yet theſe workes becauſe they wanted true religion were not good in thē, but were as the learned well call them *glorious ſinnes*. And ſo, among Papiſts, & many ciuil men of the world it comes to paſſe: external righteouſnes is a thing that bleareth the eies of manie, and makes them to be well thought of, and to be accounted honeſt men; whereas their actions, how glorious ſoeuer to the eye, yet wanting the true ſeaſoning, & their hearts being fraughted eyther with groſſe ignorance in the things of God, or with error and falſe conceipts touching faith, & the meanes of ſaluation by Chriſt; it is as impoſſible for thē to be good works, as it is for a man to be good without God. And therefore the world is altogether deceiued, and iudgeth wrongfullie of good

Phil. 3.8.

Splendida peccata.

works, as, that a man may be an honeſt mã & liue well, and do good among his neighbours, though he be not greatly religious; whereas to the ende a worke may rightly bee called good, it muſt proceed from an honeſt heart, & driue to a right end, *viz.* the glory of God to whom I owe all, nay more honour and glory, then I can poſsibly performe. So that it cannot be, that a man erroneous in religion, ſhould bring foorth a good worke: that which ſeemeth to be good in him, is ſtarke naught when it comes to ſcanning and tryall before God.

Ioh. 15. 2. *Euery braunch* (ſaith Chriſt) *that beareth not fruit in mee, hee taketh away*: there may be a kinde of fruit, but yet if hee which bringeth it foorth be not in *Chriſt*, a man vnited to him by faith, and iuſtified through him before God, it is to no purpoſe: euery ſuch ſhall be cut off by the hand of God. He therefore that would bring forth good fruit, muſt labour to be a good man, that is, to haue his heart inwardly ſeaſoned with true knowledge, & to ſtriue with his owne heart to rely only for life and ſal-

ſaluation vpon Chriſt Ieſus. An ignorant man hauing no vnderſtanding in the myſtery of Chriſt, not knowing what it is to need a Sauior, not finding in any meaſure how hard a thing it is to beleeue in Chriſt; not endeuouring daily to caſt the whole burden of his ſinnes, by which he finds himſelf ouerloaded, vpon the backe of Chriſt, looking by *his ſtripes only, to be healed*; ſuch an one I ſay may blinde the eyes of the worlde, with ſome ſuch actions as in themſelues may be reputed good: but ignorance & want of faith, blemiſhing his perſon, his workes alſo (whatſoeuer they bee, and how great a ſhew ſoeuer they make) muſt needes be hatefull before God. Iſa. 53. 5.

Now more particularly, the *fruit* is ſaid to be *good* when it is brought forth, with a ioynt reſpect had vnto all Gods cõmaundements. *Oh* (ſaith *Dauid*) *that my waies were directed to keep thy ſtatutes: then ſhould I not be confounded, whẽ I haue reſpect vnto all thy commandements:* as if he had ſaid, My life & conuerſatiõ ſhall be then ſuch, as I ſhall not need to be aſhamed of, when as my conſcience Pſal. 119. 5, 6

ſhall witneſſe with me, that my heart is ſet to the obedience of all that the Lord requireth, & that I doe not deliberately perſiſt in any groſſe ſin, which is manifeſtly knowne vnto me to be a treſpaſſe againſt God: otherwiſe if I ſhould retaine a ſecret purpoſe with my ſelfe, to make ſmall account of the breache of ſome one or other of ꝑ laws of God, for my profit, or pleaſure, or outward credit ſake; though perhaps I might ſeem to be zealous in ſome other duties, yea to be euen preciſe in the obſeruing thē, yet I ſhould be aſhamed to looke God in the face, I could haue no comfort in my conſcience, neither could I ſo perſwade my ſelfe that my heart were vpright before the Lord: this was *Dauids* meaning when he ſaid, *Then ſhould I not be confounded when I haue reſpect vnto all thy commandements. We are aſſured* (ſaith the Authour to the Hebrewes) *that we haue a good conſcience*; Why? *becauſe in all things our deſire is to liue honeſtly*: ſo that if there had bin the breach of any one cōmandement, which he had willingly & aduiſedly made no reckoning of, it had bene vnpoſsible for him to haue had a good conſcience.

Heb. 13, 18.

It

It is worth the noting, the preface which *Moſes* maketh vnto the ten commandements. *Then* (ſaith he) *God ſpake all theſe wordes*; hee ſpake not the firſt commandement onely, nor the ſecond and third, and left there, but hee ſpake them *All*, and gaue as ſtrait charge to keepe every one, as any one: no one was vttered by Gods voyce, or written with his owne finger more then the other: to teach vs, that whoſoeuer will haue any true comfort by his obedience to Gods Law, muſt not content himſelfe to looke to one or two, but muſt make conſcience, and haue a care to keepe them all. He that is the Authour of one, is the author of all the reſt; hee that hath threatned to puniſh the offender againſt one, hath threatned the curſe to him that continueth not in all without exception, that is, alloweth to himſelfe the breach of anie one. Hee that keepeth all, *and breaketh one, is guiltie of all*, ſaith *Iames*. You will ſay to me, that it is a hard ſaying: who is there but he breaketh ſome one, if not more? I anſwere thee, that the meaning of the Spirite of God is not, that if a man through

The 1. Doctrine.

Chap. 2.10.

through infirmitie slip into any fault, he is made thereby straightway guilty of the whole law; because it may bee truly said, that hee which breakes all through weakenesse, not allowing himselfe in it, but striuing against it, and groning vnder it, the same for Christs sake is guiltie of none). But this is Saint *Iames* his meaning, that whosoeuer seemeth to keep all the other commandements, and yet will willingly maintaine and beare with himselfe in the breach of some one, the same cannot bee said to perform true obedience vnto any. The Mark. 6. example of *Herod* is pregnant for this purpose; hee feared *Iohn*, he reuerenced him, he heard him, he did many things, yet hee would not reforme his sinne of vncleannesse; was hee a good man? did hee shew forth good fruit? surely no; nay wee see, how that taking liberty for the seuenth Commandement, hee fell to cast away the care of the rest; as, of the third Commandement in swearing to that wanton dauncer to giue her any thing shee should aske; and of the sixt Commandement in being a persecuter of the same *Iohn*, whom hee so much reue-

reuerenced before; so daungerous a thing is it to liue willingly & purposely in the breach of any one Commandement. So that this is the conclusion, that our fruit is then said to be good, when as there is a respect had to all GODS Commandements, without taking liberty to a mans self to liue in the breach and ordinary neglect of any one. Let vs make vse of this.

First of all it serues to shew vnto vs, *The 1. Vse.* that howsoeuer Papists doe pretend to stand much vpon good workes, and would be thought zealous therein, yet it is not possible that a Papist shoulde bring forth good fruit, such as all those must bring forth, which would escape the casting into the fire, which is here mentioned in the latter end of my text. And my reason for that I say is, because euery Papist dooth continue in a wilfull, setled and aduised breach of the second Commaundement, which forbids expressly all making of grauen images for the worship of God. All the shift they can make, al the distinctions they are able to coyne, cannot quit them from the breach of that law. For

it is a cleare case, that that which was the Israelites sinne in making the golden Calfe, is the thing chiefly forbidden in the second Commaundement; now their sinne was, the making of an image by which to worship God, and to preserue the memory of God; for so *Aaron* proclaimed, *To morrow shall bee the holy day of Iehouah*. And the Psalmist saith, *they turned their honour or glorie* (that is their God; the true worship of whom was their glory among men) him they turned *into the similitude of a bullocke that eateth grasse*: neither could they be so grosse as to thinke, that that molten stuffe, the casting whereof they themselues beheld, was their deliuerer out of *Ægypt*; common reason would not suffer them to bee so sottish: the truth was; this they would haue, after the fashion of other Nations, to worshippe God by. And this same is the right idolatrie of Papists, they will not be thought to worship Images, but to worship God by, and at the Image; and therefore it is a plaine breach of the second Commandement, the continuance wherein makes all their great

Exod. 32. 5.

Psal. 106. 20.

works

works abhominable before god, thogh they bee neuer ſo chargeable to their purſes, or painefull to their bodies. So that we muſt learne to beware of thoſe fauourable ſpeeches which we will vſe touching ſuch, as to ſay, It is pittie of their error, they are otherwiſe thus and thus, and full of good workes; whereas indeede, that which they doe, as giuing to the poore &c. though in it ſelfe it be good, yet in them it is not ſo: for hee which commands giuing to the poore, commanded alſo to make no Images; ſo that hee will not be pleaſed with the one, where and when there is no reckoning made of the other.

Secondly, this plucketh off the vizard from many hypocrites, which liue in the face of Gods Church, who ſtand much vpon their tearmes, and brag of their fruits, and thinke themſelues to bee ſuch as they ought to be, becauſe (it may be) they can name, or the worlde may behold in them, ſome one or two things, which are eſteemed to bee good workes, as (perhaps) ſome hoſpitalitie, or now and then ſome largeſſe to the poore, or peaceableneſſe, or kinde and gen- *The 2. Vſe.*

gentle conuerſation, or truth, and keeping promiſe in the dealings of the world; and ſuch like. An other (perhaps) will ſay that hee is no adulterer, or no theefe, or no ſlaunderer, or hee neuer went to law with any man, &c. Wee finde many ſuch, that for theſe cauſes are well thought of with the men of the worlde, and which doe ſooth vp themſelues for theſe thinges, as though their fruit were as good and wholeſome as it neede to bee: and therefore when they heare of anie iudgement of GOD againſt ſinne, they ſuppoſe it concernes them not. But by this rule which I haue taught, touching the nature of *good fruite*, ſuch men ſhall bee ſoone tried to bee hypocrites; for come wee but to one particular, and that is touching the exerciſes of Gods worde, and the holy keeping of the Sabbaoth, that will by and by diſcouer them. The preaching of the worde hath no reliſh with them, they will bee readie to ioyne with the worſt people that are, in diſgraces of it; they haue no appetite to the Lordes Table, but once a yeere: they make

no reckoning of ſpending the Lordes day, but imagine, it may be made either a day of buſines, or of pleaſure, as they ſhall pleaſe, or as they ſhal haue occaſion: yet ſuch men muſt be ſaide to bring forth good fruit, and who is able to ſay to the contrary? I demand of thee therfore that art ſuch an one, & it may be, doſt now thinke with thy ſelfe that this is meant of thee; what is the reaſō why thou dooſt giue to the poore? why art thou peaceable among thy neighbors? what mooueth thee to deale vprightly, and to keepe thy worde carefully amongſt men? why art thou no adulterer? what reſtraineth thee from ſtealing? what maketh thee to doe any one of thoſe things, for which either thou thinkeſt thy ſelfe, or art taken by others to be a good man? Thou wilt ſay (I doubt not) that thou therfore dooſt ſuch and ſuch good thinges, becauſe God hath commaunded them, and that thou abſtaineſt from ſuch and ſuch euills, becauſe hee hath forbidden them. I ask of thee therfore again, whether God hath not alſo enioyned the holy keeping of the ſabbaoth day, whether

ther hee hath not commanded, to *loue the place where his honour dwelleth*, and to giue *attendance at the postes of the doores of his house*, whether hee hath not appointed hearing as the meanes to bring vs vnto faith; whether it be not his will, that looke what hee did the night before hee was betraied, the same wee should doe (often) in remembrance of him? I know thou canst not for shame but say, that these things which I haue named, are his commandements as wel as any of the former which thou pretendest to doe, because hee requireth them: well then, if thou confessest these things to be commanded by God, this must needes be turned vpon thee, why doost thou not make conscience of those other also, which in thine owne acknowledgement are established by commaundement? Thou wilt say (it may bee) no man can doe all; wilt thou therefore determinately and vpon purpose not doe all? Surely if it were the care, and conscience, and desire to obey God, which makes thee liberall, iust, chaste, peaceable, the same conscience and same care, the same desire would

Psal. 26.8.
Prou 8.33.

would make thee alſo delight in the worſhippe of God, loue his word, take comfort in the communion of Saintes at Gods Borde, and ſanctifie his holy day; all which are the lawes of God, nay lawes of greater waight and more moment, then thoſe other which thou ſtandeſt vpon, and for the ſuperficiall performance whereof, thou thinkeſt thy ſelfe vnblameable. Therefore ſeeing it is certainely true, that if conſcience to obey God, drawe thee to one good worke, the ſame would draw thee to others alſo, which thou now negleſteſt and makeſt no account of; it followeth, that thoſe things which thou bringeſt forth are no good workes, and therefore thou but an hypocrite, and one of thoſe naughty trees, which without ſpeedie and great repentance, ſhall bee hewen downe and caſt into the fire.

Now as there are ſome, who becauſe of ſome commendable ciuill practiſes, thinke themſelues full of good fruite, though they neglect the worſhippe of God, and the particulars belonging to it; ſo others there are, who if they. *The 3. Vſe*

shewe some forwardnesse and care in the outward duties of Gods seruice, thinke that to bee enough, though their life otherwise bee a discredite to the Gospell, and a verie shame to their profession: and of this kinde there are two sorts. The one sort are tainted with some superstition, and thinke, if they shewe a little diligence outwardly in keeping their Church, though they full little knowe what belongs to anie dutie that ought there to bee performed, then that may bee a kinde of discharge vnto them, for many other euen grosse defaultes, such as are swearing, drunkennesse, whoredome, idlenesse, &c. They bee iust such ones as *Ieremy* toucheth: they woulde *steale, murther, and commit aduiterie, and sweare falsly*, and then thinke to escape all, by comming and standing before the Lorde in his house. The other sorte are such as seeme to affect the best thinges, and a man woulde thinke they loued to heare, and did take delight in the exercises of religion and of Gods worshippe; yet when their liues are looked into, they take a

Chap. 7. 11 vers. 9, 10.

kinde

kinde of libertie vnto themſelues, to holde on in the ordinarie breach of ſome parte of Gods will, eyther for lucre ſake, or for needeleſſe pleaſure ſake, which they will follow with as great eagerneſſe, and as great ſharpeneſſe of deſire as anie other, yea and will therein bee good fellowes with thoſe, to whom they would bee loth to bee thought like in religion. Both theſe ſorts muſt bee admoniſhed, that this ſame looking to ſome one or two peeces of religion is to no purpoſe. It is no good fruite, that proceedes not out of a heart ayming at the obedience of all Gods will: ſuch kinde of men are but almoſt Chriſtians, and ſhall be but almoſt ſaued: ſuch as their chriſtianitie is, ſuch ſhall their ſaluation be; they are come neere to religion, ſo they ſhall but come neere to heauen. That God which bids thee come to Church, bids thee not to ſweare, not to lye, not to ſlander, not to be drunke, not to be filthy: if deſire to obey him make thee to doe the one, it will mooue thee to doe the other alſo: he which cõmands thee to heare the word, which willeth thee

to accustome thy selfe to the publique duties of Gods seruice; bids thee also follow thy calling, bids thee deale faithfully, bids thee *redeeme thy time*, bids thee not to conuerse with those, and to delight with them, that are enemies to Gods truth; bids thee to beware of being a *louer of pleasure, more then a louer of good*: if thou be found a transgressour in these things still, it is not thy seeming to be well affected, or thy doing so and so by fittes, that shall serue thy turne, the word of God will finde thee out, and hewe thee down & make thee ready for the fire. This is the vse of this point.

Eph. 5. 6.

2. Tim 3. 4.

The 2. doctrine. Another thing necessarily required to good fruit is, that there be speciall regard had to the duties of that particular calling wherein a man is placed by Gods prouidence. As God hath fitted euery man to liue in some calling, so each mans calling is appointed him for that ende, to be as it were the testimony of his religion, and the matter in which hee should shewe himselfe what is in him. For this is to be held for a rule, that Religion doth not abo-

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liſh ordinary callings, nor exempt a-
ny man from taking ſome lawfull way
or other, by which to do good to him-
ſelfe, and humane ſociety, but rather
it is a mans only direction for the chu-
ſing of a calling, and for the lawfull
imploying himſelfe in the ſame. *Paul*
writing to the Theſſalonians, and ex-
horting them to *encreaſe more & more* 1.Theſ.4.11
in Religion, perſwades them alſo to
meddle with their owne buſineſſe, and to
worke with their hands. It is ſaide of
the ſhepheards to whom the birth of
our Saviour was reuealed by the An-
gells, that when they had bene and
ſeene the babe in the manger, they re- Luk.2.20.
turned backe to their callings. *Iohn* the
Baptiſt preaching repentance to the
people, when they flocked about him,
euery man asking what he ſhould do,
hee put them ouer all to their callings:
What ſhall wee do (ſaid the Publicans)? Luk.3.13.
require (ſaith he) *no more then that which* 14.
is appointed vnto you: and *what we* (quoth
the ſouldiers)? *do violence to no man,*
neither accuſe any falſly, and be content
with your wages.

It is the doctrine of the Apoſtle tou-

ching seruantes, that they shoulde be true and faithfull in their places, that (saith hee) *the name of God and his doctrine be not euill spoken of.* So that from thence may be drawne a generall rule, that the truth of God is discredited, if men professing religion, be not diligent and faithfull in their particular callings. Hee that beeing called to be a Magistrate, doth not care to performe the dutie of a Magistrate, the same is no good Christian. Hee that beeing by profession a Minister, faileth in the office of a Minister, whatsoeuer hee be otherwise, yet is nothing in account before God: So of euery man in his place, it is true, that hee which is not a good man in his calling, is no good man in the eyes of the Almightie; he brings forth no good fruite, but must be hewen downe and cast into the fire.

1. Tim. 6. 1.

The vse. The vse of it is, to admonish all those that haue no callings, and doe liue in no certaine course of life, to take heed; it is vnpossible for them, continuing as they bee, to auoide the wrath that is to come; Hee that liueth in no calling

calling cannot bring foorth *good fruit*. *To walke inordinately* (as the Apoſtle phraſeth it) and to bee a good Chriſtian, is a thing altogether impoſſible. Hee that hath no honeſt buſineſſe about which ordinarily to bee imployed, no ſetled courſe to which he may betake himſelfe, cannot pleaſe God. 2. Theſ. 3. 11

Againe, it maketh againſt thoſe which make no conſcience of their callings, but do either neglect them, ſpending more time in idleneſſe, and pleaſure, then in their needefull employments: or elſe, in the following of their courſes, care not what falſhood they vſe, or what indirect courſe they take, or how they oppreſſe, or whom they defraude, ſo that they themſelues may haue the gaine. That cannot be good fruit, becauſe though it be ſweete in the mouth of him himſelfe, yet it is ſowre and noyſome to the taſte of euery other, whoſe good the Lorde commaunds to be reſpected with as great care, as our owne priuate commoditie. So that this is neceſſarily required to make good fruite, the diligence

and plainnesse in each mans calling. Hee that either hath no calling, or is not diligent therein, the same cannot scape hewing downe and casting into the fire.

Thus farre then I haue proceeded to shew what is to be called good fruit; viz: that which commeth from a good man, grounded in the knowledge of God, and relying by faith vpon onely Christ; that which comes from a hart respecting all Gods Commandements, and not allowing to himselfe the free breach of any one; and that which is done with speciall care had to glorifie God in an honest calling. Now out of this we haue learned what kinde of men the Lorde will proceede against, First by his word, secondly, by his iudgement to come; viz: 1. all ignorant people, voide of the knowledge of Religion, and the groundes of faith: 2. all Papists, which relye not vpon only Christ; but more, or lesse, vpon something of their owne: 3. all hypocrites which doe in shewe some commendable duties, but yet wilfully neglect many other, which the Lord hath com-

commaunded as ſtraitly as thoſe which they themſelues woulde ſeeme to approue of: 4. all inordinate liuers who haue no calling; all ſuch as hauing a calling, either neglect it, or elſe in following it, ſeeke *their owne* only, without any charitable regarde had vnto others. All theſe the Lorde will proceede againſt, according to the tenour of this preſent place: they ſhal be hewen downe and caſt into the fire. This is the ſumme of all that I haue ſaid hitherto. It followeth yet to examine the place a little further. Phil. 2. 21.

Euery tree which bringeth not forth good fruite, is hewen downe and caſt into the fire. From hence may be gathered, that for the auoyding of the iudgement to come, it ſufficeth not, not to do euill, but it is damnable not to do good. Saint *Iohn* heere ſaith not, *euery tree* that brings foorth no fruit, but *euery tree which bringes not foorth good fruite.* The owner of an Orchard is not contented that his trees beare no naughtie fruite, but if they beare not fruite which is good and holeſome, he will not ſuffer them. *Ceaſe to doe euil* (ſaith *The third doctrine.* Iſay 1. 16. 17.

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the Prophet) that is ſomething, but not all, therefore hee ioynes to it,

Rom. 12. 9. *learne to doe well. Abhorre that which is euill* (ſaith the Apoſtle) that is the halfe; *and cleaue vnto that which is good*, that maketh vp all.

Luk 19. 8. It was not enough for *Zacheus*, that after his conuerſion hee was no poller or robber of the poore as he had beene, but he muſt proceede to the *good fruit*, to ſatisfie for the wrongs

Iam. 2. 25. done, by reſtitution, and to giue liberally. It is noted as a fruit of *Rahabs* faith, not onely that ſhee did not hurt the meſſengers which came to ſpie the Citie; but ſhe entertained them too, and ſent them away ſafe. *Deborah*, in her ſong after the deliuerie from the Madianits, pronounced a curſe againſt them of *Meroſh*; and why? not becauſe they hindered or hurt the people in their enterpriſes againſt the Madianits, but becauſe they came not out to *helpe the*

Iudg. 5. 23. *Lord*, they did not the good that they might haue done. So at the daye of iudgement, it ſhall not be ſaid, *Come yee*

Matth. 25. *bleſſed*, becauſe yee haue not perſecuted nor ſcorned the truth and the profeſ-

ſors

ſors thereof; but becauſe this and this good hath beene done by you, ye haue releeued, yee haue viſited, &c: So to the damned, it ſhall not be ſaid, *Goe yee curſed*, ye haue put to death, and by all vniuſt means vexed & abuſed Gods children: for, the good that they haue omitted, rather then the euill they haue committed, ſhal come into iudgement; as, *yee haue not clothed the naked*, nor fed the *hungry*, *&c.*

Therefore it is not enough I ſay, not to haue brought foorth ill fruites, but the tree which abounds not in good fruit, euen that ſhall be caſt into the fire.

The vſe is, to ouerthrow the idle fancie that many haue, which thinke they haue ſaide a great matter in their owne defence, when they can ſay they neuer did any man harme: wherein howſoeuer they are hardly to be beleeued; yet, ſuppoſe it were ſo, you ſee by my text it is not enough; for the Lord wil in the day of reckoning demand of thee, what good thou haſt done, how haſt thou beene helpefull vnto others? wherein haſt thou beene profitable to the ſoules *The Vſe.*

of

of thy brethren? If thou canst shew no good thou hast done, it will be proued to be hurt enough, and there will be no way with thee, but to the fire. Againe, it condemneth those, which in I know not what pollicy and pretended discretion, will carrie a kinde of temper in matters of religion, so as they will goe no further then this, that they will not bee found enemies to good things; but to bee friends and furtherers, they will no way shew themselues: such they are as those were whom *Elias* challenged for halting betwixt two opinions; *If* 1. King. 18. 21 *the Lord be God, follow him, but if Baal be hee, then follow after him* (saith hee) *but* (saith the text) *the people held their peace:* indeed they spake not against the Prophet, but they durst not speake with him. Many such cold friends religion hath now adaies, who if they heare the word of God reproached, or any good course spoken against, think it enough if they haue not ioyned with euill speakers, although they haue said nothing for the truth. The saying of Christ a- Matth. 12. 30 greeth well to such, *Hee that is not with me is against mee:* our Sauiour accounts

counts them all as enemies to him and to his word, who are backward to ſhew themſelues friends therevnto. It is not ſo much, how wee haue hindered the courſe of the Goſpell in the place where we liue, that ſhal be asked after; as how we haue furthered it: if we haue not laboured the inlargement of Gods truth, if wee haue not ſought by all meanes to credite and aduance it, and to maintaine it to our power againſt all gainſayers; wee ſhall bee found bad trees, and caſting into the fire muſt needes bee our portion: the mouth of the Lord hath ſpoken it, and it cannot be vntrue.

The 4. Doctrine.

An other thing which we may learne out of this clauſe, is to reaſon after this faſhion; that if the trees not bearing good fruit, ſhall bee cut downe, and be throwne into the fire; what ſhall then become of thoſe trees that bring forth vnſauorie and ſtinking fruit? If the rich man bee damned, that did not giue bread to poore *Lazarus*, what ſhall befall thoſe that take away, & grinde the faces of the poore? If hee were bound hand & foote, that proſecuted his owne right

Luk. 16.

Math. 18. 28, &c.

right extreamely against his fellow; whether shall they bee cast that labour the vniust vexation of men, in things wherein they haue no colour of right? If the flood swept away them that did but builde and plant, and giue in marriage (all thinges in themselues good & lawful, & are noted only but as men guiltie of not regarding the Lords warning) whether shall the tempest of the Lords furie carry them that blaspheme his name, reproach his truth, and like swine do wallow in their owne filthinesse? If the Pharises that came to heare *Iohn* preach, with some shew of a good mind, were sharply taken vp, and called vipers; what shall be saide of those that doe altogether refuse to heare, yea and speake euill of the way of God, and doe neuer vouchsafe with any religious hearts to entertaine the message of saluation brought vnto them. In a word, if the not being fruitfull in good workes shall bee punished so seuerely, what shall be done to those that abound in euill deedes, whose mouthes are full of cursing and bitternesse, whose tongues are expert in nothing so much as in the defaming of

Gods

Gods worde, whoſe lines are ſtained with wantonneſſe, with whoredome, with drunkenneſſe, with pride, with oppreſſion, with falſhood, with vniuſt gettings; where ſhall ſuch appeare? what vengeance is in the iudgement of God reſerued vnto ſuch? *Ob conſider this yee that forget God, leſt I teare you in peeces, & there be none that can deliuer you.* Pſal. 50.22.

Further, wee may obſerue here the ſtrictneſſe and ſtraitneſſe of God proceeding; *Euery tree which bringeth not forth good fruit, is hewen downe and caſt into the fire*; no man ſhall be exempted, neither prince nor prelate, neither high nor low, neither poore nor rich; there is no *reſpect of perſons with God*; *Tribulation and anguiſh ſhall be vpon the ſoule of euery* barren & vnfruitful chriſtian. No mans wealth ſhal buy him out, no mans high lookes & great place in the world ſhall diſcharge him, no mans baſeneſſe ſhall make him to be paſſed by; no excuſe that any man can deuiſe ſhall ſerue his turne; the ſcorner ſhall not ſhift it off with his ſcorning, nor the proud man with his contempt: *euery tree, euery tree*, if the *fruit of* it bee not found *good*, eſpe- *The 5. Doctrine.* Rom. 2.9:

eſpecially if in ſteed of good fruit, there bee found nought elſe but corruption, downe it muſt goe, it ſhall bee hewen *downe, and caſt into the fire.*

Expoſition: ſhewing what it is.

Hitherto wee haue heard againſt whom the Lord will proceede; let vs now examine briefly the manner of his proceeding; and that is two-fold: firſt, *hew downe*: ſecondly, *caſt into the fire.* This hewing downe, is a courſe performed by the miniſterie of the word.

Chap. 1. 10. In the Prophecie of *Ieremy*, it is noted as a part of the miniſters office, *to deſtroy, to plucke vp, to throw downe.* And in

Chap. 6. 5. *Hoſea, I haue cut downe* (ſaith the Lord) *by my Prophets*: we haue *readie* (ſaith the

2. Cor. 10. 6. Apoſtle) *vengeance againſt all diſobedience*: So that this *hewing downe*, is a thing executed by the ordinary miniſterie, & the meaning is this; that thoſe

The 6. Doctrine. who making an outward profeſſion of religion, continue ſtill fruitleſſe and are not reformed, at laſt this heauie ſentence ſhall paſſe vpon them, that they are paſt recouerie, and ſo the Lord will euen giue them vnto hardneſſe of heart, and leaue them to their owne deſerued condemnation. This is the nature of the

the puniſhment, this is the reward of vnprofitableneſſe. So that the outward agent herein is the Miniſter, denouncing the heauie vengeance of GOD vpon vnreformedneſſe; the inward worker is the Lord, making that good which is ſo denounced by good warrant and ſufficient authority from his word. And to effect this, hee doth either take his word from them, or them from his word. Hee takes his word from them, when for their contempt, Act. 13. 46. hee dooth vtterly depriue them of the outward meanes; euen as the Husbandman forbeares his paines, where no fruite followes after manie trialls. Hee takes them from the word, when hee brings vppon them the ſpirite of Iſay, 6. 10. ſlumber, *making their heartes fat, and their eares heauie, and ſhutting their eyes*; that albeit they doe enioy the outward meanes, yet they cannot profite; which, of all other iudgements which God can inflict in this life, is the moſt fearefull.

Whoſoeuer feareth not this iudgement, is alreadie partaker of it: hee that cannot bee perſwaded by the foretel- *The Vſe.*

ling of it, to auoide it, is alreadie plunged into it. There is nothing that the children of God desire more, then a melting heart; nothing that they feare more, and more praye against, then a hardned heart: they would rather bee plagued with all the miseries of *Iob*, or botches of *Ægypt*, then with a heart that is hardened. It goeth not well with vs then, when wee feare worldly & bodily punishments, more then wee doe hardnesse of heart, and spirituall punishments. True it is, a hard hearte is an euill verie pleasing, so is the falling into a swoune; but, as this brings death, so the other brings hell at the last. Therefore when wee heare this fearefull saying, namely, that if the Lorde still seeke for fruite, and finde none, hee will *hewe* vs downe: let vs learne to tremble at it, and feare this sinne, euen this sinne of barrennesse, which is the onelie waye to subiect vs therevnto.

The second part of the Lordes proceeding against vnfruitfull trees, is, casting into the fire, which is to bee per-

performed at the laſt iudgement, and is the moſt certaine and vndoubted ſequell of the hewing downe by the miniſterie of the Goſpell. Thoſe whome the Miniſterie of the worde heweth downe nowe, the iuſtice of GOD at the laſt day ſhall ſende them to the fire. Let men imagine as they liſt, and ſaye of the preaching of the word, that it is but a blaſt, and the threatnings thereof are but winde; yet to their eternall woe, they ſhall one daye finde it otherwiſe; the ſentence of the worde goeth before, the fire of Iudgement ſhall ſurely followe after. *The 7. Doctrine.*

Dooſt thou liue vnder the miniſterie of the word, where is it tolde thee againe and againe, and prooued to thy conſcience out of the worde of God; that continuing in thy ſinne, thy ignorance, thy contempt of GODS worſhippe, thy profaning his Sabbaoth, thy blaſpheming his name, thy filthineſſe, thy exceſſes, thy pride, thy couetouſneſſe, thy exaction, thy falſhood, thy vncharitableneſſe; thou canſt neuer bee ſaued: bee not deceiued, *The Vſe.*

Deut. 29. 19. ued, doe not *bleſſe* thy ſelfe without a cauſe, ſaying to thy ſoule, tuſh, it ſhall not be ſo; for thou ſhalt ſurely finde it, when it ſhall bee too late to auoide it; thou ſhalt feele it to bee true, when as all in vaine, thou ſhalt euen curſe thy ſelfe that waſt ſo backeward to beleeue it.

Now for the Iudgement it ſelfe, it is here called *fire*, as it is often in Scripture, with threats of ſome addition; as, vnquencheable fire, fire and brimſtone, &c: tearmes vſed by the Spirite of God, to expreſſe the vnſpeakeable torment of it, which is not to bee comprehended, much leſſe to bee endured.

The 8. Doctrine. The torments of fire and brimſtone euen to fleſh and blood, are ſtrange and terrible: therefore ſuch ſpeeches are vſed, to conuey to our vnderſtanding, that which wee before were not able to conceiue. The Scripture (the more to affect vs) is large in deſcribing this torment; as namely, firſt the extreamitie of it: ſecondly, the continuance of it. The extreamitie of it is made knowne two waies, one by the vniuerſall torment which ſhall bee in euerie part:

part: secondly, by the consideration of the happinesse lost, which euen in their sight, those whom they haue despised in the world, shall be partakers of. All this shall be without any intermission, without so much as a drop of water to coole it; but the violence of it shall make them continually to blaspheme God, for which they shall be continually tortured. Now to this the Scripture addes the endlesnesse of the torment, it is a fire that neuer goeth out, a worme that neuer dieth. If there were but as many yeares to bee endured, as there be grasse piles on earth, or starres in heauen, yet there were some hope; but the end thereof cannot bee imagined, and the word *neuer* is exceeding fearefull.

Let this teach vs to embrace the Gospell, and to yeelde obedience to it, and to shew the fruit of it. If fire come, why will we be as stubble? if this fiery argument will not cause vs to feare, nothing will cause vs. Let vs feare these things before hand, and we shal escape them; let vs neglect them, and wee shall fall into them; no man is so deepe in *The vse.*

hell, as hee which least thought of these things. And if the speaking hereof be vnpleasant, what thinke wee shall it be to feele it? Well, though wee were not told, or I should holde my peace, the fire burnes still: and if we neglect to heare of it, by experience wee shall feele it.

John Watkins
His Book 1755

THE

THE PER-fite Patterne of true Con-uerſion.

The firſt Sermon.

Matth: 13. 44.

Againe, the kingdom of heauen is like vnto a treaſure hidden in the field, which when a man hath found, he hideth it, and for ioy therof departeth, & ſelleth all that he hath, and buyeth that field.

THis text which I haue now choſen, followeth fitly vpon the former; for if any man hearing how full of danger it is to liue vnder the ſetled miniſterie of the word, and not to pro-

fit by it, should demand what were best to be done for the auoiding of so great a iudgement; our Saviour would answere him, that this were his best and surest course, that when he hath found this treasure of the Gospell, hee should hide it, he should goe his way & sell all that euer he hath, that he may purchase it. So that my two texts, howsoeuer they be not ioyned together in one vndiuided course of words, yet in order of nature they doe well agree; this latter being a direction to all those, whose hearts haue beene affected and moued by the former.

The scope of the parable.

But to come more nearely to the verse it selfe; The drift and scope of it, is to shewe that the Kingdome of God, and the thinges appertaining to it, ought to bee, and are so highly prised by all Gods children, that they are willing and readie to forgoe anie thing that may bee a hinderance to thē in the attaining of it. For orders sake in teaching, it may bee diuided into two parts; the first setteth downe the ineſtimable value of the Kingdome of God, *It is as a treasure hid in the field:*

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the second sheweth the high account that all Gods children make of it; *which when a man hath found, hee goeth and hideth it, and for ioy thereof, hee departeth, and selleth all that he hath, and buyeth that field.* First of the former part. *The kingdome of heauen is like vnto a treasure hid in the field.* The thing which is here so much commended, is called *the kingdom of heauen*; and therefore we must first enquire what is meant by it here in this place. *The kingdome of heauen* is taken in scripture, two waies; First for that glorious estate which the Saintes and children of God shall enioy when they shall rise with Christ Iesus, and shall raigne after this life with God and his Angels; sinne, death and hell, being vterly conquered and subdued: this vse of this phrase (*the kingdome of heauen*) is plaine enough & needs no proofe. Secondly, it is takē for the means to bring vs to this kingdome, and to enter vs into the assurance and possession of it in this life; namely the preaching of the word (which is called *the Gospell of the kingdome*) and the graces of Gods spirit which are offered with the word, and

The exposition: The kingdome of heauen, what it is.

Mat 24. 14.

and wrought thereby in the hearts of Gods people. That the preaching of the Gospell is called *Gods Kingdome*, and is our entrance into future happinesse, I proue it thus. When as Christ sent out his Apostles to preach, among other directions he prescribed this, that if they were in any place refused, at their departure they should say, *Euen the dust that cleaueth on vs of your Citie, wee wipe off against you; notwithstanding know this, that the kingdome of God was come neere vnto you*: that is, the word being begun to bee preached vnto you, God intended to set vp his kingdome among you, and to offer you the meanes how you might haue come to raigne for euer with him in his glorie. Luk. 10. 11.

Againe, Christ threatned the Iewes for their vnthankfulnesse, that the *kingdome of God should be taken frō them*: that is, the gospel should no longer be preached among them, & so they should be depriued of all ordinary meanes of life eternall. The word shal be remoued, & when it is once gone, bee sure that the gates of heauē are euē barred vp against you. Wee reade that *Iakob* when he saw Matth. 21. 43. Gen. 28. 12.

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in his trauell, the ladder of God, and the Angells' aſcending and deſcending, and had the comfortable promiſe of ſaluation and of Gods continuall preſence and aſsiſtance made vnto him, then awaking he ſaid, *This is none other but the houſe of God, and this is the gate of heauen*: ſo that where God doth pleaſe to manifeſt and make knowne the ſweetneſſe and riches of his mercie (as he dooth in his word and Sacraments) there is the *gate of heauen*, there is the way & paſſage vnto happineſſe. Chriſt reproueth the Phariſes and Doctors of his time; *Woe be to you* (ſaith he) *you haue ſhut vp the kingdome of heauen before men.* Math. 23. 13

If you demaund howe it was in their power to ſhut vp heauen, our Sauiour himſelfe ſhall expound it, *yee haue taken away the key of knowledge*: they nouzled the people in ignorance, and did not teach them the waies of GOD, as they ought to doe; therefore they were ſaide to ſtoppe vp the way to heauen: ſo that where knowledge is offered, the truth taught, the doctrine of ſaluation diſcouered, there the gate of heauen is opened, there Luk. 11. 52.

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the way to happineſſe is made plain to all that deſire to enter in into it. As the preaching of the Goſpell is called the way and entrance into the kingdome of glory in heauen; ſo are thoſe inward graces which the Lord worketh in his children by the word, ſtiled with the ſame name; for which purpoſe I re-
2.Pe.1.4. ferre you but to one place of Saint *Peter*: where the Apoſtle commending vnto them to whome hee wrote many graces, as *vertue, faith, knowledge, temperance, patience, godlines, brotherly kindnes, loue*, & exhorting them by theſe things to make their *calling and election ſure*, addes this as a reaſon; *By this meanes an entrance ſhall be miniſtred vnto you abundantly*, into *the euerlaſting kingdom of our Lord and Sauiour Ieſus Chriſt*. So that theſe graces beſtowed in this life, doe giue an entrance into that happineſſe which is looked for in the life to come. And therefore alſo the Apoſtle *Paule*
Rom.14. 17. calleth thoſe ſpirituall graces, *righteouſnes, peace, ioy in the holy Ghoſt, the kingdome of God*, becauſe where they are, there the Lord raignes, and they which are endued with them, ſhall raigne for euer

euer with him in his glory. So that by this that I haue ſaid it is plaine, that according to the language of the ſcripture, this title (the kingdome of heauen) doeth fitly appertaine vnto the good meanes which the Lord hath appointed, by which to bring vs to his kingdome, whether it be the outward exercise of the word and Sacraments, or the inward grace which by the outward meanes hee conueyeth into the hearts of his choſen. And in this ſenſe is this phraſe the *kingdome of heauen*, to bee taken in this place: ſo that when it is ſaide, *The kingdome of heauen*, it is all one as if it had beene ſaide thus; The meanes of ſaluation, by which ꝑ way to heauē is made knowne vnto vs, and the true knowledge of God, and of his ſonne Chriſt, begotten in our hearts, is *as a treaſure hid in the field*, &c.

Out of this interpretation which out of the ſcripture I haue iuſtified touching this phraſe, the *kingdome of heauen*, we may by the way learne thus much; That no man ſhall be admitted into *The firſt doctrine.*

into the kingdome of heauen hereafter, who dooth not make entrance into it in this life. For seeing (as hath beene proued) the kingdom of God hath two degrees (It is begun here on earth, it is perfited and made vp hereafter) it must needes follow, that no man shall possesse it in heauen, that dooth not take possession here on earth. The manner of speaking vsed in Scripture, is for opening of this point worth the noting.

Ioh. 17.3. Our Sauiour in his prayer a little before his death, saith, that *to know God and him whom he hath sent Christ Iesus, is life euerlasting*: marke what is saide, *is life euerlasting*, meaning that it is the meanes to put a man into a setled assurance of saluation; so againe it is saide of those that beleeue, that they

1.Ioh.3.14. are alreadie *translated from death to life*. The future happinesse is begunne in this life: according as it is saide of the

Ioh.3.18. vnbeleeuers, that they are *condemned alreadie*: that is, their damnation is as certaine, as if they were already plunged into it. So againe, the seruants of God being furnished with those heauenly graces which GOD offereth in his word,

word, are said to haue the *first fruites of the Spirit*, and the *earnest of their inheritance*, because these things are gages, and pledges, and seales vnto them of that happinesse which hereafter they shall enioy. Those whom the Lord wil admit to dwell in his glorious presence in the world to come, hee dooth first traine them vp in the schoolehouse of his Church, and frames them by his word and Spirit vnto the inheritance, which he hath reserued for them with himselfe. It is a true saying of the learned, *Oportet, vt quibus Deus pater sit ijs ecclesia sit mater*; they which will haue God for their father, must haue the Church for their mother. Heauen is said to bee a *new Ierusalem*, into which none shall come, but *new creatures*; now in the Church of God is kept that *immortall seede of Gods holy word*, by which wee are borne anew, and begotten vnto a *liuely hope of eternall life*. Rom.8.23. Eph.1.14. Reu.21.2. 2.Cor.5.17. 1.Pet.1.23.

So then, heauen cannot be enioyed in another world, except entrance be made vnto it in this worlde: except the word of God haue outwardly called vs, and his spirit inwardly renued vs; there

there is no ordinary posibilitie of salvation.

The vse. The vse of this is, to discouer vnto vs a notable pollicy of the diuels, and that is this: In euil things he separates the end from the means, in good things he seuereth the meanes from the ende. As for example, in euil things hee beareth men in hand, that they may safely aduenture to vse the meanes of damnation, and goe the way that leads to hell, and yet that for all that they shall not be damned. He makes a young man beleeue that he may reioyce in his youth, and walke in the way of his heart, and yet that he may escape that which *Salomon* saith must come after, *viz*; that Eccle. 11. 9. for all these things, *hee must come to Iudgement*: and yet God hath so ioyned these together, that neither the subtiltie of youth, nor any wit of man, nor all the diuels in hel can seuer them, *viz*: the pleasures of the flesh, & the Iudgements of God. After this fashion Sathan beguiled our first parents; God Gen. 2. 17. had ioyned those two, *eating and dying* with an Adamant chaine; hee that did the one, must needes haue the other: yet

yet he brought them into that idle conceit, that they might eate and yet not die, (yee shall not die at all). Oh the world of soules which Sathan hath beguiled with this subtiltie. Well, as in euill things hee cuts the ende from the meanes, so in good things hee cuts the meanes from the end: hee perswades men that they may be Saints in heauen, though they bee diuells on earth; that they may have glory in heauen, though they haue no grace in earth; that they may raigne with God; though sinne raigne in them; that they may bee Citizens of the new *Ierusalem*, though they be no new creatures; that they may euer dwell with Christ, though his word do neuer dwell with them; that the Lord will crowne them with immortalitie, though as long as they liue here, they do euen drowne themselues in worldlinesse. Hence it is that many will professe to seeke Gods kingdome, that yet care not for the *righteousnesse* of his kingdome; that will crie with *Balaam*, *O let my soule die the death of the righteous*, that neuer would say with *Dauid*, *O that my waies were so directed, that I* might

Matth. 6.33
Num. 23.10
Psal. 119.5.

might keepe thy statutes. I beseech you let not Sathan any longer couſen vs, if he haue thus hetherto deluded vs. The *kingdome of heauen* is begun here: if wee be not begotten vnto God by the preaching of the Goſpell in this worlde, wee can neuer be heires with Chriſt in an other world; if wee be not ſanctified here, we cannot be glorified there; if the word of God bee not now ſweete vnto vs, if it bee not (as *Ieremy* ſaith it was to him) the verie *ioy, and reioycing of our hearts*, we exercising our ſelues therein, and framing our hearts thereto; it is a matter of impoſsibilitie for vs to bee ſaued. *Strangers* (ſaith Saint *Paul*) *from the life of God through ignorance*; art thou a ſtranger to the word? thou art a ſtranger to God: heauen cannot be thy portion, except thou claime the Lawe of God as thy heritage: neuer looke for the fulneſſe of ioy, except thou labour for the firſt fruites of the Spirit; if thou do not learne truly to know God here, thou ſhalt neuer ſee his comfortable countenance in his kingdome. Thus much I thought good to obſerue hence, that by the kingdome of heauen,

Ier. 15. 16.

Eph. 4. 18.

uen, are meant the meanes of saluation: if wee enter not into the gate of heauen by the key of knowledge in this world, we shal be euerlastingly banished from heauen in the world to come.

This Kingdome of heauen, these meanes of saluation, are called *a Treasure*: what a treasure is, you doe all well know. That the meanes of saluation, which giue vs an entrance into the kingdome of heauen, are a *treasure*, we cannot doubt, vnlesse wee will call the testimonie of Gods Spirit in this place into question: why it is a *treasure*, this one reason may suffice, because the worde of God and the knowledge of saluation contained therein, bring vs vnto Christ Iesus, in whom *are hid all the treasures of wisedome and knowledge*, and in whom it hath pleased the Lord, that *all fulnesse should dwell*. If it be a *treasure* to enioy Christ, then surely that thing deserueth to be called a *Treasure*, that bringeth vnto Christ. How excellent a treasure it is, will soone appeare, if we shall a little compare it with those earthly treasures, for which the men of this world do engage their own soules,

The 2. Doctrine.

Co. 2. 3.

Col. 1. 19.

and euen fell away themselues. First, an earthly treasure, though it be of neuer so great price, though it may make a man richer, yet better in any one respect it cannot make him; well it may make him worse, and draw him farther fro God, but it is not able to bring him one haires breadth neerer vnto heauen: A sloone as he doth but entertaine a desire to get it, forthwith (as Saint 1.Tim.6.9. Paul saith) *hee falleth into tentation and snares, into many foolish and noysome lusts, which doe drowne men in perdition and destruction*: when hee hath it, without extraordinarie and speciall heede taking, it stealeth away his heart, and when hee Matth.13.22 heares of any good matter, it *chokes* it vp, it makes him proud, disdainefull, vainely to presume that hee is highly in Gods fauour, and so to become careleſſe of the chiefeſt good: so that it was Luk.18.24. truly said of Christ, that it is a *very hard matter for a rich man to enter into the kingdome of God*. Thus I say an earthly treasure, howbeit it may better a mans outward estate, yet it can adde no good to his soule, nay it may make his soule a great deale poorer then it was, & make

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the way to heauen harder then before. But nowe this *Treasure* of true knowledge and of grace, which is begotten in vs by the preaching of the Gospel, is of an other nature. For whereas the soule of man by nature is of all other things the vilest, and most polluted and loathsome in the sight of God; this beautifieth the soule, this purifieth and cleanseth the hearts, this enlighteneth the minde, this purgeth the conscience, this renueth the spirit, and in the man that hath this treasure, is that most heauenly promise verified and made good, *I and my Father* (saith Christ) *will loue him, and wee will come vnto him, and wee will dwell with him.* Againe, whereas of our selues wee were straungers from God, and were with *Adam* banished out of his presence, and shut out of Paradise, this treasure, as wee thriue in hauing it; so, it also brings vs still neerer and neerer vnto God, euerie day fitting vs vnto that vnseparable and eternall vnion with the Lorde, in which wee shall see him face to face, and knowe him as hee is, and raigne with him in his glory. This is one excellencie

Iob. 14. 23.

cellencie of this treasure aboue all earthly Iewells; they doe no good to the soule, but poison it rather, and draw a man further from God; this garnisheth the soule, and brings it euery day neerer vnto God.

A second excellencie which wee shall finde by comparison, in this treasure aboue earthly treasures is this, there is no earthly treasure able to giue vnto a mans soule anye true contentment: It is a true saying of Salomon, Eccles. 5.9. *Hee that loueth siluer shall not bee satisfied with siluer.* A streame when it commeth foorth out of a spring, is but little and shallow; but running further, and hauing other streames falling into it, it swelleth bigger and groweth to such a strength, that it beareth all before it: so the desire of man at the first seemeth but small, and pretendes to bee onely for needefull things; but the more it receiues, the bigger it waxeth, and becomes at the last (as Hab. 2.5. the Prophet speaketh) *like hell*, and swalloweth vppe all that comes into it; and is as the Horse-leaches daughter, Pro. 30.15. *which alwaies cries, giue, giue, and can ne-*

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not say it is enough. The Prophet *Isay* Isay,29.8.
vseth a similitude of an hungry man, *who dreameth* (saith he) *and behold he eateth, and when he awakes, his soule is empty*: so it is but a conceit of satisfaction which these outward treasures doe afford, and no true contentment. On the other side, this treasure spoken of here in my text, it breedes contentment in euery estate. If a man haue much, it teacheth him the sober and moderate vse of it, and allayeth the greedinesse of his desire, and so rauisheth his minde with the loue of Christ and the things of God, that it maketh him thinke euen basely of the *things belowe*, which Col.3.2.
the world so much admireth, & so greedily catcheth for. If hee haue little, it teacheth him so to rest vppon Gods prouidence, and to delight himselfe with the hope of the glorie to come, that a *small thing to him, shall bee better* Psal.37.16.
then great riches to the wicked and mighty. It causeth him to hold this fast as a ground that cannot deceiue him; that hee that hath *giuen Christ vnto him*, Rom.8.32.
cannot but with him giue him all thinges also.

Thirdly, of the treasures of this worlde there is no assurance; this is the ende of all earthly possessions, eyther they are taken from vs, or wee from them; and hee that hath the moste, and with the greatest setleanesse, yet (as *Dauid* saith) *hee* Psal. 49. 17. *shall take nothing away when hee dieth, neither shall his pompe descende after him*; hee *came naked*, and must *returne naked*. It is true which I haue read Iob. 1. 21. vsed in a plaine comparison, that it falleth out with manie of the greate storers of this worlde, as it dooth with a Sumpter horse, who all the day carrieth the treasure of his Lorde vpon his backe; but at night it is taken from him, and hee thrust into a foule stable, and all the benefit hee reaped by the carriage, is, that hee is euen tyred with the waight of it: so, many wealthy ones of the world, they are but the carriers of wealth through the toylesome iourney of this present life; but when death comes, their treasure is taken from them, and they perhaps for their ill vsing it, thrust into hell: where they finde, that all the good they reape

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by their ſuppoſed good, is this, that it is an euerlaſting burthen to their ſoule, and an eternall gall vnto their conſcience. But now this *treaſure* is ſuch, as neither by fire, nor tempeſt, nor violence of robbers, nor by death it ſelfe can be taken from him that once enioyeth it. It is truly tearmed *durable riches*; and *a bag that cannot waxe old, a treaſure that can neuer faile*. It accompanieth the ſoule, when death hath parted it from the body, into the preſence of God; it giues him comfort before him, & ſhall helpe to encreaſe his happineſſe, and to fill vp the meaſure of his ioy, which the Lorde hath prepared for him in his kingdome. Thus I haue ſhewed you, that as the things pertaining to life eternall are a treaſure, ſo they goe farre beyonde the treaſures of the greateſt price, which the men of the world doe ſeeke for: They beautifie the ſoule, and further the ſaluation of it, they giue contentment to the ſoule, whereas outward treaſures breede vexation; they laſt euer, whereas all other things are ſubiect to vncertainty.

Pro. 8. 18.

Luk. 12. 33.

There is a good vſe to bee made of this *The vſe.*

Pſal.4.6. this point. *There be many* (ſaith *Dauid*) *that ſay, who will ſhew vs any good?* There is a kinde of deſire in man by the verie inſtinct of nature, to bee partaker of the true good, by which to make himſelfe happy in the ende. Wee all agree, good is to bee ſought for: but about the particular, what is good, there wee are moſt deceiued. The thinges of this worlde, with the glittering ſhewes thereof, haue ſo bewitched vs, that (like the Cocke vppon the dunghill) wee doe more eſteeme a barley corne, then the true *treaſure* of Matt.6.33. Gods holy word; then *the Kingdome of God, and the righteouſneſſe thereof*. That which may doe our ſoules good, that wee care not for: that which a thouſand to one will poiſon vs, and like bird-lime ſo gleweth togegether the winges of our mindes, that wee can hardly ſoare vp aloft after heauenly thinges, that all our ſtudie is to obtaine. The treaſure which is onely able to content vs, is euen loathſome vnto vs: but that fading and ſeeming good, which is a torment to the minde,

minde, and can breede nothing but vexation, that wee affect; and it is the principall exercise of our thoughts, how wee may procure it. The commoditie which neuer faileth, and neyther Sathan nor death can depriue vs of, is vile before vs; and the more freely it is offered, the more basely it is esteemed: that which while wee liue here, wee cannot for our liues bee sure of, and when wee die wee are sure to leaue behinde vs, euen that wee onely aime at, and it is the principall ende of our chiefest endeuours. Thus, as *Isay* saith, *wee lay out siluer, but not for bread:* Isay, 55. 2. and as *Salomon* speakes, wee cast our *eyes vpon that which is nothing.* Prou. 23. 5. Hee that shoulde take vpon him to reade a lecture of Christ, and to teach men a way, by which they might bee rich quickly, it is verie like hee should haue many schollers, and most mens eares would bee open to heare his counsell. Hee that should (as the Prophet speaketh) *preach of wine and strong drinke*, Mic. 2. 11. or of gaye clothing, or giue men preceptes of pollicie and dissembling, such an one should bee well followed.

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Onely the ſchoole of Chriſt, in which the rules are taught of life eternal hath fewe that care, more then for cuſtome and neceſſitie, to come vnto it. Thus we
Eph.4.14. are (as the ſcripture ſpeaketh) right *the children*; an Apple, a toy, a baby pleaſeth vs, but to talke to vs of a happines that ſhall neuer be ended, of comfort that ſhall neuer be removed, of glorie that ſhall neuer bee diminiſhed, of a
Heb.12.28. *kingdome that cannot be ſhaken*; it is (as
Pro.26.1. *Salomon* ſaith) *like ſnow in ſommer*, a thing that alwaies ſeemes vnſeaſonable. Well whatſoeuer mens opinions or conceits be, yet the word of God is true, & cannot faile; the word of GOD and the knowledge thereof, is a pearle of inualuable worth, the graces of Gods ſpirit are a treaſure, the price whereof cannot duly be eſteemed: he that hath this treaſure cannot be poore, though to the world he be neuer ſo miſerable; he that hath it not, cannot be rich, though in the eyes of men he be neuer ſo glorious. Art thou a man that art ignorant of the myſtery of Chriſt, that takeſt no delight in the knowledge and vnderſtanding of his word, that doeſt not

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feele in thy selfe the power of Gods spirit to renue thee; be thou what thou will, for riches, for birth, for opinion of honestly in the eyes of men; yea diddest thou weare a crowne, or couldst commaund a kingdome, yet art thou a base and wretched creature before GOD. On the other side, is the word of God precious in thy sight? doest thou finde the opening & applying therof sweete vnto thee? doest thou feele Christ Iesus raigning in thy heart, by the strength and power of his spirit? though thou be *behind the Ewes with young* with *Dauid*, or sit *in the ashes* with *Iob*, or lye at *the gate full of sores* with *Lazarus*, yet yet thou hast a rich soule; whiles thou liuest here, God will not forsake thee; when thou art gone hence, he will receiue thee into euerlasting habitations. I would this might worke with vs, to make vs value this treasure as it doeth deserue, & to set our selues from henceforth to be partakers of it. Well, to the ende we may marnell the lesse that the meanes of saluatiō offered in the word, being *a treasure*, so fewe (for all that) do make reckoning of it, let vs come to that which followes. It

Psal. 78. 71. Iob. 2. 8. Luc. 16. 20.

Expoſition: A hid treaſure. The third doctrine.

It is a *treaſure hid in the field.* It is ſaid to bee a *hidden treaſure* for two cauſes: firſt, becauſe it carrieth no ſhew to the eyes of worldly men; but is, in the prouidence of God, carried after ſuch a ſort, that carnal men can ſee no worth or excellencie to bee in it: beginne firſt with Chriſt, in whom the ground of all our happineſſe *lyeth hid* (as *Paul* ſpeaketh); what appearance of any excellencie to bee in him is there in the opinion of a naturall man? A man exceeding poore, not hauing wherein to laye his head, ill followed with a fillie ſort of fiſhermen, and men of no note, hated, perſecuted, euill ſpoken of, deſpiſed by thoſe that were reputed wiſe, accuſed, condemned, put to a ſhamefull and opprobrious death; what likelihoode is there in this in the iudgement of a man, that vnder all this baſenes and contempt, the treaſures of happineſſe ſhould lie hid? who would thinke that this reiected perſon, this *ſtone whom all the wiſe builders refuſed, ſhould be the head of the corner*, & ſhould be the peacemaker betwixt God & man, conquerer of Sathan, the maſterer of death, the reconciler

Col. 3. 3.

Math. 21. 42.

conciler of mankinde vnto God? This is a mystery of mysteries, this is (as the Apostle calleth it) *the verie bid wisedome of God*. And this was as a vaile before the eyes of many, euen the wise of the world. Whē the Apostles preached of one Iesus that was crucified, they could see nothing in it, why they should beleeue or place their hope vpon so vnlikely a Sauiour. Come down next vnto the ordinary means the word & Sacraments. *The treasure* of the word is brought to vs *in earthen vessells*. It doth not seeme probable, that by the preaching of a silly man, one of little note in the world, Iesus Christ with al his treasures should be offered vnto vs. It hath bin the ancient phrase of profane men, to tearme it *the foolishnes of preaching*; not one among many that imagineth that there is such store of excellent matter tendred vnto vs by so base a meanes as the ministery of man seems to be. Whē *Naaman* the Syrian being a leper, came to the Prophet of God to bee healed, and hee sent him out worde to goe wash himselfe in *Iordane* seuen times, hee was much discontented and thought

1. Cor. 2. 7.

2. Cor. 4. 7.

1. Cor. 1. 21.

2. King. 5.

thought it an idle thing, that he should come so farre out of his owne country, as though there had not bene Riuers there, as good as *Iordane*: so when the seeming wise men of the world, heare the charge and direction that GOD giues, that if they would haue the treasure of his heauenly grace, by hearing they must seek to receiue it, they scorn it by and by, measuring all by the outward appearance; and doe not see the grace that is hidden vnder it. The same may be said of the Sacraments. There is bread and wine in the Lordes Supper, there is water in Baptisme, simple things to a carnall eye; who would thinke that vnder these creatures were hid the seales and pledges of the kingdome of heauen? No maruell then that it is called a hidden treasure, it is so wrapped vp in a simple historie of a crucified Sauiour, and tendred vnto vs in so silly a meanes as the voice and ministery of a mortall man, and in such slender & vnlikely elements, of water, bread and wine, and so crossing in all things vnto reason, that the quickest eye of a naturall man can neuer spie it out,

out, hee would rather thinke to finde the treasure of grace and life eternall any where, then there where it is by the wisedome of God pointed out vnto vs. This is one reason why the treasure of saluation, and meanes leading vnto it, is called a hidden treasure. Before we come to note the second reason, let vs make vse of this: we may learne sundry good things from it.

First, it sheweth vnto vs the true cause why so fewe do esteeme and make reckoning of the meanes of saluation, but doe euen passe by it, as a thing not worth the looking on: Saint *Paul* giueth the reason, *The God of this world* (that is, the diuell) *hath blinded their mindes, that the light of the glorious Gospell of Christ should not shine vnto them.* Through the iust iudgement of God, their eyes are holden that they cannot see the *treasure* that lieth hidden, in the ministerie and Sacraments of the Church. I remember what the Apostle saith of the great men which put Christ to death, that if *they had knowne it, they would not haue crucified the Lord of glory.* I may truly say the same of the contemners

The 1. Vse.

2. Cor. 4. 4.

1. Cor. 2. 8.

temners of the word and Sacraments, that if they knewe what riches were couched vnder euen the miniſterie of man, and vnder thoſe bare elements of bread and wine at the Lordes Table; they would neuer dare (as they doe) to treade thoſe holy things as it were vnder their feete, to ſtop their eares to the calling of the one, and to turne their backs from the partaking of the other. But the wiſedome of God is infinite, and his iudgements are ſecret, *his ſpirit bloweth where it liſteth*: it pleaſeth him (as Chriſts wordes are) *to hide* theſe things from the *wiſe and prudent*, *and to reueale them vnto babes*. The great men and the Doctors in our Sauiours time, coulde ſee nothing in him, why *they ſhould deſire him*; but yet the choſen of God ſaw his glory, *as the glory of the onely begotten Sonne of God, full of grace and truth*. When the greateſt part could behold no excellency in him, but preferred euen their ſwine before him, and called him *Samaritane*, and ſaid *he had a diuell*; yet then ſome (as *Martha* and *Marie*, & their brother *Lazarus*, & *Zacheus*, and ſuch like) ſaw the treaſure of

Ioh. 3. 8.

Matth. 11. 25.

Iſay. 53. 2.

Ioh 1. 14.

grace

grace, which was ſhrowded vnder that weake and ſimple ſhewe, which hee made to the worlde. So it fell out afterwards in the times of the Apoſtles, a great many deſpiſed both them and their doctrine as matters of no worth, in which there was no likelihoode of any heauenly thing; yet euen then the eyes of ſome were opened, and they ſawe in that baſeneſſe the wiſedome of God, and the power of God. This is the wiſe and vnſearchable diſpenſation of the moſt high: and with this, in all humilitie it becommeth vs to remaine ſatisfied; onely this *caueat* muſt bee giuen to all thoſe whoſe heartes ſecretly doe tell them, that they are the parties who ſee no ſuch great matter in theſe things, which ſome ſo greatly magnifie, (I meane the worde and Sacraments) they cannot perceiue any ſuch power to be in the preaching and publiſhing of the Goſpel, that they ſhould ſo much reuerence it, or come to heare it, or be ruled by it; they cannot vnderſtand how theſe creatures of bread and wine, ſhould be ſuch notable helpes to ſtrengthen a mans faith, and to com-

fort his ſoule: I ſay, let not ſuch pleaſe themſelues in their ſenſeleſſe blindeneſſe, but let them remember the fearefull ſaying of the Apoſtle, *If our Goſpell be hid, it is hid to them that are loſt*: if the treaſure of ſaluation bee holden from vs, through the ſeeming baſeneſſe and weakeneſſe of the meanes, by which it pleaſeth God that it is offered to vs, it is no matter to bee reioyced in, it is a fearefull ſigne; it is ſo ſtill with none but thoſe that are loſt, whom the Lord hath left vnto deſtruction. This is one vſe.

2. Cor. 4. 3.

The 2. Vſe. A ſecond is to admoniſh vs to beware, how in the things which concern the kingdome of God, wee doe meaſure matters according to the outward ſeeming. *Paul* ſaith, writing to the Corinthians; That when hee preached Chriſt among the *Iewes*, they *required a ſigne*, they looked for ſome great miracles, and ſome extraordinarie teſtimonie from heauen, to be giuen to the doctrine: the Gentiles, who abounded in humane learning, and were skilfull in Artes, they expected wiſedome, eloquence, excellency of words,

1. Cor. 1. 22.

and

and by this meanes, the Gospell of Christ was *foolishnesse* to the one, and a *stumbling block* to the other: they looked so high, that they despised and thought basely of the simplicitie of the Gospel. Their error must bee an example vnto vs. Our manner is to looke vpon outward circumstances, the age, degree, birth, wealth, learning of the speaker: and as there was a question made of Christ, when he was called Iesus of *Nazareth*, *Can there any good thing come out of Nazareth?* so wee imagine there can come no great thing, where, in the iudgement of flesh & blood, there is so great vnlikelihoode? But wee must remember that this is called a hidden treasure; that many times is, where a man would least of all suppose it to be. The rich treasures of the earth (golde, siluer, and such like) are not ordinarily fetched out of the goodly fieldes adorned with grasse, flowers, trees, hearbes, &c. but out of the more barren places, out of grounds which otherwise may seeme to be good for nothing: so the graces of God are for the most parte brought to vs by the weakest instru-

Ioh. 1. 46.

ments, and by thoſe which carrie the leaſt ſhew in the world: and the Apoſtle giues a reaſon for it, ſufficient to ſatisfie any man, *That the excellencie of the power might be of God, and not of vs*: and againe, *That our faith ſhould not be in the wiſedome of men, but in the power of God*. If the Lorde ſhould vſually employ ſuch inſtruments, as for outward reſpects we ſhall be readie to admire, it woulde bee an occaſion ſomething to darken the glorie of God, and wee would aſcribe that to the means, which is in the power of God onely to performe; whereas now, God vſing weake and vnlikely means, it muſt make vs to ſay, when wee feele our ſelues conuerted and comforted thereby; This is the finger of the Lord, *It is his doing, and it marueilous in our eyes*.

2. Cor. 4. 7.

1. Cor. 2. 5.

Pſal. 118. 23.

The 3. Vſe. Thirdly, we are yet to make another vſe thereof, *viz*: that ſeeing this treaſure is hidden to the naturall men, therefore wee would beg earneſtly of God, to enlighten our mindes: wee ſhould pray with *Dauid*, *O Lord open my eyes, that I may ſee the wonders of thy Law*. When *Eliſha* the Prophet and his ſer-

Pſal. 119. 18.

seruant were together, and the King of *Aram* had sent an hoste of men, with horses and Chariots to take him, his seruant at the sight of it was afraide, and cried out, *Alas Master, what shall we doe?* *Elisha* praied to the Lorde and saide; *Lord, I beseech thee open his eyes, that hee may see.* Hee saw not the multitude of heauenly souldiers, who were there ready to guard *Elisha*, till the Lorde opened his eyes: so when wee come to the exercises of religion, it fareth with vs as it did with the woman of *Samaria*; little thought shee that that silly man that sate there alone, crauing of her a little water, was the Sauiour of the worlde: so wee doe not imagine, that life and saluation is tendered to vs, in those base meanes which are vsed in the Church; but if wee shall praye the Lorde to open our eyes, as *Elisha* did for his seruant, then wee shall see that which before lay hidden, euen the *arme* of the Lorde, the *power of God vnto saluation.* This is one reason why it is called a hidden treasure; and these bee the vses of it.

2 King. 6.17

Ioh. 4.

Isay, 53.1. Rom. 1.16.

A second reason why it is called a

hidden treasure is, to put vs in minde
The 4. Doctrine. of the great paines and care which wee must vse in the seeking after it. Treasures cannot bee gotten but by digging deepe, and by searching euen into the verie bowells of the earth. *The Kingdome of heauen* (saith our Sauiour Christ) *suffereth violence, and men take it by force*; there is no comming in at the *straite gate*, without *striuing*.

Matth.11.10

Luk.13.24

The vse. It condemnes our niceneſſe and careleſneſſe, wee thinke to goe to heauen as it were in beds of downe; of all other matters wee count it the eaſieſt thing to be ſaued. Wee confeſſe, a man cannot bee rich without care, without induſtrie, without riſing early, and going late to reſt, without forwardneſſe to take euery opportunitie, without ſauing: but as for life eternall, the riches of Chriſt, the treaſure of ſaluation; wee thinke, that, though wee loiter at home, and lye in bed when wee ſhould come to heare, though wee care not to lende our eares when wee are at Church, though wee ſeeke for no knowledge in the Scripture, though

we

wee haue no wraſtling againſt our owne corruptions, yet wee may doe well enough, heauen ſhall bee caſt vpon vs, though wee doe neglect and deſpiſe the meanes to come vnto it. So againe, the bare reading of the text of the Scripture, woulde well enough content vs; wee make no account, wee haue no deſire of any further opening. To reforme theſe euills, the Spirit of God calles the meanes of ſaluation a hid treaſure. Indeede the worde of God is the fielde where it is hid; but as, in ſearching for ſiluer and gold, wee ſtay not vpon the vpper face of the ground, but digge into the verie heart of the earth: ſo in labouring after the knowledge of ſaluation, and the comfortable vnderſtanding of the myſterie of Chriſt, the vpper face & letter of the text muſt not ſatisfie vs, but wee muſt deſire to haue the hidden myſteries thereof ſought out and reuealed to vs, that will enrich our ſoules with wiſedome and ſpirituall vnderſtanding. The ſpeech of *Salomon* (with which I will conclude) is very agreeing herevnto, to ſhewe what paines

and

and diligence muſt bee vſed, in ſeeking out the hid treaſure of this ſauing knowledge: *If thou calleſt after knowledge, and cryeſt for vnderſtanding; if thou ſeekeſt her as ſilver, and ſearcheſt for her as for treaſures; then ſhalt thou vnderſtand the feare of the Lord, and finde the knowledge of God.* So that, by a ſlight, careleſſe, and ſuperficiall carriage, men ſhall not attaine to the hidden treaſure of ſaluation.

Pro. 2.3.4.5.

The ſecond Sermon.

Which when a man hath found, hee hideth it, and for ioy thereof departeth, and ſelleth all that he hath, and buyeth that field.

WE are now come to the ſecond parte of this texte, which ſheweth the high account which al Gods childrē make of the thinges which concerne the kingdom of God; *which*

which when a man hath found, hee hideth, and for ioy thereof ſelleth all that he hath to buy it. This high account made by the children of God, is ſhadowed forth vnto vs, vnder the perſon of a man, that hath found a treaſure of ſome more thē ordinary worth, in whom (as arguments of his eſteeming it) are noted theſe things; Firſt his care to hide it, ſecondly his ioy that he hath found it, thirdly his conuerſation what is beſt to be done for the obtaining it, fourthly his reſolution, to ſell all that euer hee hath, rather then miſſe it; and laſtly his buying it. All theſe do note out ſome thing or other in a Chriſtian in his entertainment of the meanes of ſaluation when it is offered, and in his labour to poſſeſſe it, according as (God willing) by the examination of the ſeuerall points we ſhall perceiue. *The expoſition.*

The firſt is, he hides it: farre to purſue and preſſe euery thing in a parable, is not the ſoundeſt and ſureſt way, except it be agreeing & proportionable to the maine drift & ſcope of the whole place. And therefore we muſt not imagine the *hiding* here ſpoken of, to be like

that

that which is vſed by greedie minded men, which ſeeke by all meanes to ſecret and keepe cloſe the treaſure they haue found, to the end that no man elſe may be partaker of it; for, in the finding of the treaſure of ſaluation, it is farre otherwiſe; whoſoeuer hath found it indeed, is deſirous to bring others to the knowledge of it, as we ſee in the examples of *Andrew* (who aſſoone as he had founde Chriſt, went to call *Peter*) and of the woman of *Samaria*, that ran in haſte, to make all her neighbours acquainted with what ſhe had ſeen; hence is that which *Dauid* ſaid, *I haue not hid thy righteouſnes within my hart, but I haue declared thy truth and thy ſaluation, I haue not concealed thy mercy and thy truth from the great congregation*: but this hiding is otherwiſe to be taken. For, ſetting aſide the greedy intent of hiding a found treaſure, there may be a good & an honeſt purpoſe in keeping it cloſe, ariſing partly out of the feare a man hath of beeing againe depriued of the good thing hee hath founde, and partly alſo out of a purpoſe better to examine it, hee knowing that hee may be perhaps deceiued,

Ioh. 1. 41.

Ioh. 4. 28.

Pſal. 40. 10.

deceiued, ſuppoſing that to bee a treaſure which is but a trifle, and to bee of great value, which yet indeed is nought worth. To this hiding, ariſing out of theſe cauſes, & done for theſe ends, the holy Ghoſt alludeth here in this place; and ſuch a kinde of *hiding* is vſed by euery true Chriſtian, when the meanes of ſaluation and life eternall is tendered vnto him in the preaching of the Goſpell. *I haue hid* (ſaith *Dauid*) *thy promiſe in my heart: the Virgin Marie kept all Chriſts ſayings in her heart: the words that I command thee ſhall be in thy heart; euen in the middeſt of thy heart* (ſaith *Salomon*): and againe, *If thou wilt receiue my words, and hide my commandements within thee, then thou ſhalt finde the knowledge of God.* The neceſſity of this ſo diligent and carefull hiding, ariſeth out of the malitious ſubtiltie of the diuell; who like a rauenous bird, waiteth vpon the ſowing of the good ſeede; and becauſe he knoweth that the laying it vp, is ſuch a ſtep vnto life eternall, therefore hee laboureth to ſteale it away out of the heart, and by drawing mens thoughts to ſome other matters,

The 1. Doctrine.

Pſal. 119.11. Luk. 2.51. Deut. 6.6. Prou. 4.21. Prou. 2.1,2, 3,4,5.

to

to bring them by all meanes to forget it. Now, as ſpeaking of the hiding of an earthly treaſure, I ſaide it ſprang out of two things: firſt, a feare to looſe it: ſecondly, a care to examine it: ſo this ſpirituall *hiding*, fetcheth the beginning from the ſame cauſes. Firſt of all, the childe of God, hearing the doctrine of ſaluation liuely and powerfully diſcouered by the preaching of the Goſpell, the ſufficiencie that is in Chriſt to ſaue all beleeuing ſinners, the riches of Gods mercie in him, the kindneſſe and gratiouſneſſe of his promiſe to prouoke all to come vnto him; together with ſome liking that hee hath of the doctrine, and ſome feeling of the good that might returne vnto his owne ſoule thereby, there is a feare alſo, leſt through ſome either neglect, or vnworthineſſe of his owne, hee ſhould miſſe of ſo excellent a cōmoditie, & cut himſelfe ſhort of ſuch a heauenly bleſſing. To this end, to make good this point, (which yet notwithſtanding is by good experiēce ſufficiently known to euery true Chriſtian) wee may alleadge that ſaying of the Pſalme, *O Lord,*

Lorde, there is mercy with thee that thou maieſt be feared: ſo that euen the verie mercie of God cauſeth the godly to feare, leſt they ſhould any way depriue themſelues of ſo gratious a God as the Lord is, by the report and teſtimony of his word. Saint *Paul* ſpeaking of the ſorrow which was among the Corinthians, which he tearmes a *godly ſorrow*, and euen the very mother of *true repentance*, amōg other fruits that it brought forth, reckoneth vp *feare: yea what feare* (ſaith hee) hath it wrought? By which *feare*, I ſee not what other thing can be meant, then a certaine frightfull paſſion in the minde, ſpringing out of ſome conceit, that they might by their owne folly ſhut themſelues out of the fauour of God, and debarre themſelues of the comfortable enioying of his mercie. And it ſeemes to mee, that this was the very thing, which the apoſtle, knowing the behoofulneſſe of it, perſwaded and exhorted the Hebrewes vnto. *Let vs feare therefore* (ſaith he) *leſt at any time by forſaking the promiſe of entring into his reſt, any of you ſhould ſeeme to bee deprined.* As if hee had ſaide; You

2. Cor. 7. 11.

Heb. 4. 1.

ſee

see what a gracious promise the *Lorde makes*, what comfort will followe vpon the entertaining it: let vs therefore looke to it, that wee cut not our selues off, by our owne neglect, and so come short of that *rest* which is set before vs. I may adde to all this the wordes of *Paul*, which doe well agree with this matter, *Worke out your salvation with feare and trembling*. The seruants of God still, the fuller sight they haue of the riches of Christ, and of the *treasure* of eternall life, the more is their feare, least by any meanes they might not enioy it. This feare causeth them to make much euen of euery worde of comfort which the Scripture affords them, and to bee vnwilling to let any of it fall to the ground vnremembred. Euen as a man that hath offended the Law, and by desert knoweth himselfe to bee the childe of death, greedily laieth holde vpon each worde, which (comming from him, in whose power it is either to saue or destroy him) may put him into any small hope of escaping; euery syllable, nay euery kind looke is deare vnto him: so he that findes his owne miserable

Phil. 2. 12.

rable and wretched estate through sin, when hee heareth any thing of the grace and mercy of God, catcheth at it with that eagernesse, and listeneth to it with that feruencie of desire, as if hee were loth that ought shoulde escape him: he laieth vp euery speech that carrieth with it any comfort, and giueth it a dwelling euen in the most secret corners of his heart. I remember what I reade in the Booke of Kings, that the King of *Aram*, being in the warre taken by the King of *Israel*, his seruants came in all humble and submisse manner to aske pardon, with sack-cloth vpon their loynes, and ropes about their neckes: now (saith the text) *the men tooke diligent heede if they could catch any thing of the king of Israel*: & when they heard him say, *Is he yet aliue? he is my brother: they made haste and saide, thy brother Benhadad*; they laide hold vpon that word, because it seemed to argue some relenting & compassion in the King toward their Master. And so fareth it with a man whose heart God hath touched, his heart is open to treasure vppe the wordes of grace, and to lay holde euen

1 King. 23.

Vers. 33.

vpon the least inkling of saluation. So that *feare* to loose the blessing, begets a care to hide the blessing. The next thing that mooueth the children of God to hide in their heartes the doctrine of saluation offered vnto them in the preaching of the Gospell, is, an intent and purpose which they haue, seriously to learn and throughly to examine it, euen as a man (according as I said before) that hath found a treasure, keepes it close, till he be sure that it is as good as he takes it to be. There is nothing so secure and presuming as ignorance and blindnesse: and none seeme to be freer from all doubts that they are in the way to life, then they which are not as yet entred, no not the very first step vnto it: on the other side there bee none so carefull ouer themselues, none that call so many perills, none that are so inquisitiue, & so diligent to search out touching matters of religion, and the meanes of saluation, as those who are nowe as it were in the first degree of conuersion. They thinke with themselues, they doe indeede heare of a way and meanes to come to heauen, which if

if it be the right way, is very worthy the intertaining; therefore as they will not rashly embrace it, till they know more of it, so will they neither vtterly disclaime it, but will laye it vp in their hearts, (meaning by prayer and hearing, and obseruing the Scripture, and by the vse of all good meanes, to labour to know whether it bee the verie thing which it is saide to be) *the gate of grace*, and the way to happinesse. This is a thing whereof wee haue a memorable example in those of *Berea*; they found a *treasure* in *Pauls* preaching, yet because they knew well they might be mis-led, therefore they laied it vp in their hearts, & brought it to the touchstone, to see whether it would holde there. *They searched the Scripture* (saith the text) *whether those thinges were so*: they did neither reiect the doctrine vnder a pretence that the Apostles were but men, and might deceiue them, neither yet did they hand ouer head without enquirie entertaine it; but they heard it with reuerence, and then examined it. It is the thing which the Apostle exhorts euery man vnto, *Proue* Act. 17. 2. Cor. 13. 5.

2.Cor.13.5. *your ſelues* (ſaith hee) *whether ye are in the faith.* Try againe and againe how it fareth with you; it is an eaſie thing to bee deceiued: and in ſuch a caſe as this is, which concernes your ſoules, it is a dangerous thing to bee miſtaken. This is the ſecond cauſe of *hiding* and ſtoring this *treaſure*, the meanes of ſaluation, the knowledge and vnderſtanding of it in the heart, *viz:* that by that meanes it may be tried and examined; that ſo a Pſ.119.140. man may ſay with *Dauid*; *O Lord, thy word is proued moſt pure, and thy ſeruant loueth it*: I haue tried the worth of it, and I cannot chooſe but embrace it. Thus much for this *hiding* (which I may call the firſt degree in a ſinners conuerſion) the meaning, and the cauſes of it. Let vs make vſe of it to our ſelues.

The vſe. The vſe of it is, to teach vs what wee muſt firſt doe, if wee deſire to be ſaued, *viz:* we muſt endeuour to lodge euen in the beſt and ſafeſt cloſet of our hearts, the true knowledge and right vnderſtanding of the meanes of eternall life, with which the Lord hath beene, and is daily pleaſed to make vs acquainted by his

his word. If we suffer our thoughts to bee fraughted and stuffed with other idle matters (in comparison) of worldly profit, of vain pleasures, so that there is no roome for the worde of truth to harbour; if wee let ignorance, blindenesse, vncharitablenesse, obstinacie, frowardnesse, so to keepe as it were the doore of our hearts, that the things that belong to the Kingdome of God can haue no entrie, wee shall but deceiue our selues in hoping to bee saued. As I prooued that there is no happinesse in the world to come, except it bee begun in this world; so it is certaine, true happinesse cannot bee begunne in this world, without the right vnderstanding of the doctrine of saluatiõ, grounded vpon Christ Iesus: except this pearle be stored vp carefully, and hidden in our hearts, wee can neither liue the life of grace now, nor the life of glorie hereafter. I pray then, let vs thinke well with our selues, what shall become of a great many of vs; put case the secrets of our hearts were as well knowne vnto men as they are vnto God, or to our owne selues, alas what poore sto-

rers ſhould wee be found to be of this heauenly cõmodity. The heart of man is of great receit, and able to containe many thinges; I know that vpon this priuie ſearch wee ſhould not be found emptie, but euen peſtered rather with the world and the things thereof, and euery one of our inward lodgings euen altogether taken vp therewith: but this in the end would bee the iſſue, that the word of Chriſt, the doctrine of God, the knowledge of ſaluation, the way to life, is a meere ſtranger vnto vs, one that through a kinde of neceſsitie entreth in ſometime at the outward gate of our eares, but can neuer find any entertainement in our hearts. Nay, many will bee found rather to vſe meanes to keepe it out, then to make a way to receiue it: for what elſe meaneth the ordinarie and voluntarie abſence of ſo manie from the Church, their dulneſſe and careleſneſſe when they are there, their falling by and by to their owne courſes, as ſoone as they are gone; but, that men haue euen determined with themſelues, that let the worde of the Kingdome rouſt

where

where it will, ſure with them it ſhall not harbour, it ſhall knocke and knocke againe at the doore of their heartes, but yet they will not open to receiue it. For ſure, if wee had a diſpoſition to make our ſoules as a cheſt for the knowledge of GOD in Chriſt to bee hidde in, wee ſhoulde ſee and beholde better fruites then theſe. Hee that had a meaning to hide the meanes of ſaluation in his heart, woulde not hide himſelfe in a chamber, or vnder a hedge, or in an alehouſe, when the ſame were offered to him; the publique aſſemblie ſhould bee a witneſſe of his deſire; and his diligence there, ſhoulde diſcouer the readineſſe of his heart, to treaſure vp the knowledge of GOD reuealed in the Scripture. But whence is it may wee thinke, that men had rather affoord the vſe of their heartes to anie thing then to this hidden treaſure of the Goſpell? Surely euen from hence, that men haue no feeling of their owne ſpirituall pouertie; and therefore finding this *treaſure*, and meeting with it againe and againe,

neither doe any thing feare the losse of it, neither doe they entertaine any such opinion of the goodnesse of it, as to grow into an examination thereof, to see whether it be indeede that *treasure*, which is able to make their soules rich vnto eternall life. For, if they were once come so farre as to bee in feare to lose heauen, or to bee in any doubt and iealousie of their owne estate, or to intend the sifting and scanning of euery pretended way of saluation, till they had found out the true path; then should that which is heard, be more esteemed of, and euery little word of comfort be made much of, and held as a Iewell of some worth: whereas now euery man thinking his owne soules estate sure enough, and being without all feare of that which is to come; this pearle is vile in mens eyes, neither doe they make any conscience to hoord it vp in their hearts, but are very willing to forgoe it. Well, howsoeuer wee haue done formerly, or whatsoeuer others doe, let vs hereafter perswade our selues of the truth, against which I am sure wee can make no exception, (if the worde of God

God be true) that the very first step to heauen, is to lay vp in our hearts the Gospell of the Kingdome, euen that comfortable knowledge of saluation and eternall life, which is grounded onely in Christ Iesus. If we do not begin here, but afford entertainment to any thing rather then to this, suffering ignorance, and contempt of godlinesse to keepe possession in vs, vnlesse wee looke that God should worke a miracle in sauing vs, there is no ordinarie way left to bring vs vnto heauen. Thus much for the first argument of esteeming the *treasure* of saluation; hee that hath found the meanes, *hides it.*

The second argument of esteeming and valuing this heauenly *treasure*, is *Ioy.* It is a thing incident to treasures, when they are found, to worke ioy, and great is their reioycing that can make themselues the owners of them; but farre greater is his ioy, that findeth the *treasure* of saluation. *O Lord* (saith the Prophet) *lift thou vp the light of thy countenance vpon vs: and this shall make vs to haue more ioy of heart, then the men of the world haue, when their wheate and their wine* *The 2. Doctrine.* Psal. 4. 6. 7.

wine doth abound. When the Eunuch reading by himselfe in the Bible, had by the great mercy and goodnesse of God, attained to the vnderstanding of a notable place in *Esai* touching Christ,

Act.8.39. the scripture saith, he went *on his way reioycing.* In the beginning of the same chapter it is saide, that when *Philip* the Apostle came into *Samaria*, and preached Christ vnto them, *there was great*

Verse 8. *ioy in that citie.* So it is said of the Iayler, that he *reioyced that he with all his house-*

Act.16.34. *hold beleeued in God.* I *reioyced* (saith *Da-*

Psal.119. *uid*) *at thy words, as one that findeth great*

162. *spoyles*: great is the ioy of them that finde spoyles; for spoyles bring victory, and victory makes the tryumphe: spoile brings profit, and victory brings pleasure; both then must needs cause exceeding ioy. *Dauids* meaning then was this, that what battell soeuer he did fight, what towne soeuer hee spoyled, his ioy was nothing so great, as it was by taking pleasure in the knowledge and vnderstanding of Gods word. The scripture is very large in the com-

Psal.63.3. mendation of this ioy. It is better *then*

Phil.4.7. *life* (saith *Dauid*) It is a *peace which pas-*

seth

ſeth all vnderſtanding, ſaith *Paul*. It is a *ioy vnſpeakable and glorious* ſaith Saint *Peter*. 1. *Pet.* 1. 8.

Of all other ioyes it may be truly ſaide, as *Iobe* ſpeaketh of the ioy of hypocrites, they *are but for a moment*; *Iob*. 20. 5. like a fire of thornes, that caſtes a great blaze, and crackleth greatly for the time, but is out with the turning of a hand; yea as *Salomon* ſaith, euen in *the laughing of worldly men, the heart is ſorrowful*, and the end of *that myrth is heauineſſe*: *Prou.* 14. 13. but the ioy of Gods children in the things of God, is ſetled and perpetuall; *your ioy ſhall no man take from you*, ſaith Chriſt. *Ioh.* 16. 22.

As reioycing and gladnes of heart is a thing common to all Gods children, when the knowledge of Chriſt is reuealed, and is alſo a farre more excellent ioy, then the fading and deceitfull ioyes of the ſonnes of men; ſo the reaſon and cauſe of it is expreſſed.

When as the people of the Iewes in the time of their captiuitie liued vnder *Ahaſuerosh*, one *Haman* an enemy

enemie to God, and to them for their Religions sake, moued the King, and wrought him to make a bloodie decree against them, for the rooting out of the whole nation: hereupon (saith the text) the people were in great perplexitie; but afterwardes, when as by the mediation of Queene *Hester*, the cruel sentence was reuersed, and newes thereof sent by postes into euery quarter of the Countrey, *then was ioy and gladnesse to the Iewes, a feast, and a good day.* Hest. 8. 17.

There was once a bloody hand writing stoode in force against vs in the high Court of heauen; the tenor whereof was this, That seeing we were vnable to continue in the things required by the Law of God, wee should be condemned euerlastingly: neither was there any creature to bee found either in heauen or in earth able to alter it, or to pacifie the displeasure of God against vs. But now, by the mediation of the Son of God Christ Iesus, this bill is cancelled, hee *fastened it to his Crosse* (saith S. *Paul*); and the newes hereof is the verie summe & substance of all our preaching, to proclaime this peace, and to Col. 2. 14.

worke

our heartes to a willingneſſe to entertaine it. Why then ſhould there not be a farre greater ioy in our heartes, to heare of this, then there was among the Iewes to vnderſtand of a bodily deliuerance? If wee were as ſenſible of the miſeries of the ſoule, as wee are of the calamities of the body, wee could not chooſe but ſhewe a greater meaſure of reioycing. *When the Lord brought againe the captiuitie of Zion* (ſaith *Dauid*) *then was our mouth filled with laughter, and our tongue with ioy.* Pſal. 126. 2. See what ioy was here after the freedome from an earthly bondage: what then muſt it be, to heare, but eſpecially to feele a mans ſelfe ſet at libertie, from the tyranny of the diuell, and brought into the glorious libertie of the ſonnes of God? We reade in the ſtorie of the Goſpell, that as Chriſt was going out of *Iericho*, there was a poore blinde man that was verie earneſt with him, to take pitie on him, and to heale him; within a while our Sauiour hauing a little tried his patience, commaunded him to bee called: ſome came to him, and ſaide to him; Be of good comfort, ariſe, hee calleth thee: they

they were not ſo forwarde to bring him this newes, but hee was as full of ioy to receiue it; *Hee threwe away his* Mark.10.50 *cloake* (ſaith the text) *and roſe, and came to him*. I warrant you, it did euen reuiue his ſpirits to heare the tydings. After the ſame manner, when as a poore diſtreſſed ſinner, that feeleth the wofull blindeneſſe and darkeneſſe of his owne ſoule, ſhall bee tolde out of the worde that Chriſt Ieſus calleth him; nay, when as hee ſhall euen Matth.11.28. heare himſelfe calling, *Come to mee thou that art laden, I will refreſh thee*: muſt it not needes put ſpirit into him, and euen enliue his heart to bee partaker of ſo gracious a calling? Yes verily; all that are the Lords finde it, and know it to be ſo: & they are as yet none of Gods, that haue no feeling of this ioy. Thus much for the opening of this point, touching the ioy of thoſe that finde this treaſure. Let vs come now to apply it.

Zoph.2.15. *The vſe.* As it was ſaid of *Niniueh* in her pride, that ſhee was a *reioycing Citie*: ſo may it be ſaid of this our age, it is a reioycing age, euery man hath ſomething

or

or other wherein he reioyceth. There is the Epicures ioy, who thinkes there is no goodnesse vnder the Sunne, but to *eate and drinke, and so to reioyce.* There is the malitious mans ioy, hee reioyceth at *the destruction of him whom he hates.* There is the worldlings ioy, *because his substance is great, and his hand hath gotten much:* he saith to his soule; *Oh soule, now thou hast much laid vp for many yeares, liue at ease, eate, drinke, and take thy pastime.* There is the young mans ioy, *Hee lets his heart cheare him in the dayes of his youth, he walkes in the waies of his heart, and in the sight of his eyes.* There is the prophane mans ioy, *who reioyceth to doe euill, it is a pastime to him to do wickedly.* There is the ioy of the scorners of religion, which reioyce at the troubles and infirmities of Gods children, *In my aduersity they reioyced* (saith *Dauid*) *yea the very abiects assembled themselues against me.* There is the adulterers ioy, *his eye waiteth for the twilight* (saith *Iob*) hee is glad of an opportunity to commit filthinesse. There is the drunkards ioy, the practise of his sensuall beastlinesse is so pleasing to him, that hee cannot sleepe for it:

Eccles. 8. 15.
Iob. 31. 29.
Iob. 31. 25.
Luk. 12. 19.
Eccles. 11. 29
Prou. 2. 14.
Prou. 10. 23
Psal. 35. 15.
Chap. 24. 15.

He

Isay, 5.11. *He riseth early* (saith the Prophet) *to follow drunkennesse, and bee can sit euen till night, till he be inflamed.* There is the deceiuers ioy. *The bread of deceit is sweete*
Prou. 20. 17. *in his mouth* (saith *Salomon*. Thus I say, in this secure age, mens mindes doe finde something or other wherein to reioyce: but now where are they that
Ier. 15.16. can say with *Ieremy*, *O Lord, thy word is vnto me the ioy and reioycing of my heart*;
Ps. 51.8.12. that cry and pray with *Dauid*, *O restore vnto mee the ioy of thy saluation, make my heart within mee to heare of this ioy and gladnesse*. This kinde of ioy is rightly
Psal. 106.5. called the *ioy of Gods people*. And therefore as the people of GOD are but a small portion in comparison; so their number is but small, whose hearts are possessed with this ioy: no doubt if enquirie were made, many would bee founde to pretend that they are merrie in God, that they reioyce in Christ, & take comfort in his word; but yet, not to stand vpon many particulars, there be two things which doe proue it to vs to be cleane contrary.

First, our slender ioy in the exercises of religion, our small delight in the holy

holy duties of the Sabbaoth day; you haue heard alleaged many testimonies touching *Dauid*, reioycing in the knowledge & vnderstanding of Gods word. There are as many, of his reioycing in the publike duties of Gods seruice; *O Lord, I haue loued the habitation of thy house: I led the multitude into the house of God, with the voyces of singing and prayer: I reioyced when they saide vnto mee, we will goe into the house of the Lord.* Psal 26.8. Psal 42.4. Psal.122.1. He that ioyed in the worde, ioyed also in the exercises of the worde; his loue to the one, could not choose but breede loue to the other. Sith then the common duties of the Sabbaoth day, are such a burthen vnto vs, the hearing of the word dooth euen tire vs out, and make vs so dull, that wee shewe our selues to haue no life in receiuing it, but (euen like trewantly schollers) to bee glad when the houre is come that wee may bee dismissed: seeing wee holde that there is no comfort on the Sunday, vnlesse wee may spend it more or lesse in our owne fooliſh pleasures; wee cannot bee saide to ioy in this *hidden treasure*, seeing when the Sabbaoth

comes, which is the market day of our ſoules, wee preferre any buſineſſe, any idle vanitie, anie odde occaſion before the meanes to gaine this ſpirituall commoditie. Till wee call the *Sabbaoth a delight to conſecrate it as glorious to the Lorde*, till the exerciſes of the word and Sacraments bee precious vnto vs, and that wee thinke the time comfortably ſpent, which is beſtowed either in fitting vs to them, or in labouring to receiue profit by them: let vs neuer open our mouthes to ſay, that the *treaſure* of ſaluation is our ioy, and the knowledge of God is a matter wee delight in.

Iſay. 58. 13.

A ſecond thing which proueth vs to be farre from that ioy mentioned in my text, is our eager following of vaine and earthly pleaſures. This is a ſure rule, that the more a man taſtes of heauenly thinges, the leſſe is his ioy in earthly thinges: and ſo on the other ſide, the more a man feeleth earthly thinges pleaſant, the leſſe ioy can hee haue in heauenly. When *Caine* had loſt his title and intereſt vnto heauen, then he

hee fell to building of Cities, and to make himselfe a seate on earth: and when hee had lost the harmonie of a good conscience, his Nephewe *Tuball* inuented Organes, that hee might haue at the least some solace in outwarde things. So that when men set their affections vpon these fading and transitorie pleasures, and there is their iollitie, it is an euill signe, it shewes that the heart is not seasoned with the true reioycing. It is true, there may be a time for these inferiour and baser thinges; neither was it vntruly said of the Heathen; *Without ioy, the life is no life*: but when men shall once take pleasure in pleasure, when (as *Salomon* for seuen yeares spent in building Gods house, spent thirteene in his owne) men bestowe more time, double the time, trebble the time in vaine ioyes, then they employ either in their honest callings, or in the seruice of God; It cannot bee good, nay *Iudas* himselfe, if hee should see it, would say; To what ende is this waste? I must needes say of such mirth, as *Salomon* did, *Thou art mad*: and of such ioy, *What is it that*

Gen. 4.

Anò cháras bíos ouk esti bíos.

Eccles. 2. 2.

thou doest: It is good for men to bee afraide of themselues in these cases; the Diuells rules neuer haue exception; but Gods seruants must euer learne restraynte, and not goe so farre as they may: hee that auoideth not something that is not euill, must needes fall into euill. In riding, wee will not ride so neere the edge of the ditch as a man may possibly ride and yet scape; but wee will leaue a good deale betweene. It is no Christian wisedome to goe as neere euill as wee can: *Verecunda sunt omnia initia peccati*; sinne is verie reasonable at the beginning: but before men bee aware, they may bee soone drawne into excesse. It was not simply a sinne in *Esau* to goe a hunting: but yet the more hee vsed it, the more prophane hee waxed, and at last came to contemne his birth-right. So then, this is the issue of my speech; our slender ioying in the duties of the Sabbaoth, and our large reioycing in the pleasures of vanitie, shewe, that though there bee in the worlde much carnall ioy, yet there is but little spirituall ioy.

Indeede

Indeede some haue seemed to take comfort in the best thinges: it may bee so saide to them, as Christ saide to the Iewes, *Iohn was a burning and shining candle, and for a season you reioyced in his light.* And our Sauiour in this verie chapter speaketh of some, *who receiue the word with ioy, but they are but for a season.* Such I haue knowne: the time was, when as the Apostle saith of the Galathians, *They would haue plucke out their owne eyes*; they would (as they made shewe) haue done anie thing to enioy the benefit of the word: but now they are fulle, prophane hath bewitched them, pleasure hath besotted them, and there is little left but a forme of godlinesse. I pray God they make not their ende worse then their beginning. Iohn 5. 35. Gal. 4. 15.

So much of this second token of esteeming this treasure, *ioy*.

The third followeth, and that is a consultation, in these wordes, *And for ioy thereof departeth*; or as it is properly saide of the Greeke, *Hee withdraweth himselfe.* When a man hath founde a treasure, and hath well examined it, ὑπάγει.

and by examination found the worth of it; as hee reioyceth in his owne good fortune (as wee say) that contrarie to his expectation hee shoulde light vpon so great a commoditie, so hee goeth aside, and laieth all other businesse apart, to aduise with himselfe of his owne sufficiency, what the fielde in which this treasure is, may cost him; whether if hee shoulde laye out all his substance vppon the purchase of it, it might counterpaie his charge. This is the withdrawing of a mans selfe, or the going aside, which being vsed as a preparatiue in earthly purchases, is applied to the manner of seeking of this heauenly commoditie: to signifie vnto vs, that a true Christian, whose heart the Lord hath truly touched, when hee heares out of the worde, what happinesse is prepared for those that beleeue, what an exceeding gracious God the Lorde is, as his heart is inwardly affected with the ioy thereof, so that hee gladly suffereth the holy doctrine thereof to enter in into his heart: so likewise he falleth into an earnest, serious, and deliberate consultati-

The 3. Doctrine.

on

on with himselfe, what it must cost him, if he will be religious indeed; how many vaine pleasures hee must forgoe, what disgraces hee must endure, what iniuries in the world hee must put vp, what conflicts hee must haue with Sathan, through how many *afflictions hee must enter into the Kingdome of God*; Act. 14. 22. what temptations he shall be assaulted with, with somtimes wealth to choake him, somtimes losses to discourage him, sometimes the applause of the world to puffe him vp, sometimes reproaches to make him droope; after this he entreth into himselfe, to see whether he can find himselfe content to put himselfe to all this charge, for the gaining of this treasure; and whether if he doe, he shall not lose his cost, but shall haue a better treasure in lieu of his expense. This preconsideratiō is that which is meant here in this place; and it is the same which our Sauiour commends vnto vs in two parables; the one of a *Builder*: Luk. 14. the other of a *King going out to warre*. The wise Builder sits downe first (saith hee) and counts the cost, whether hee haue sufficient to performe it:

the prouident Captaine first takes counsell, whether hee be able to goe through with that seruice hee vndertakes; so should euery man that would be religious, grow to a demurre, and to an aduised questioning with himselfe, touching the valew of this offered treasure; whether hee can finde in his heart thus to hazard and aduenture all to obtaine it. You shall reade of a fellow in *Luke*, that was very hasty to tender his seruice vnto Christ, *I will followe thee Lorde whithersoeuer thou goest*: our Saviour had his humour straight, and sawe his drift, and whereat he aimed; hee imagined some great outward reward, for being one of Christs retinew; or at least thought vpon no great hardship that might follow it: therefore Christ gaue him this lesson; *The Foxes haue holes, & the birdes of the heauen haue nests, but the Son of man hath not whereon to lay his head.* It is like hee was soone full of it, and was weary of his seruice before he began it. Therefore the Scripture deales plainely with vs at our first calling; Here is the crowne, and here is the Crosse: if wee will

Chap. 9. 57.

Vers. 58.

raigne

raigne with him, wee must suffer with him. Christ himselfe (as a man) went not into glorie, but by suffering. If wee will be his Disciples, wee must follow him: we may not thinke to finde a fairer way, then that through which hee is gone before vs. 2. Tim. 3. 12. Luk. 24. 26.

The vse. The vse of this, is to shewe vs the cause why there are so fewe religious. There are to be found two sorts of people. The first looke onely on the charge, but neuer examine the worth of the commoditie: therefore when they finde that there must bee so much adoe, so much hearing, praying, meditating, such labouring for knowledge, such straightnesse of life, such watching ouer a mans own heart; they neuer goe further, come what will, they will none of it: whereas if they did compare the good of the thing, with the charge of getting it, & did remember or know what Christ saide, they would neuer grudge at that cost, which is rewarded with such a commodity. The second sort of people looke vpon the worth of the treasure, (though yet not so throughly as they should) and gladly Mark. 10. 38

gladly they would haue it, but yet they cōsider not, as they ought, of the things that doe accompany it: some generall conceipt perhaps they haue of some such thing, but yet they did neuer seriously consult with themselues about it: and therefore after they haue made some little entry into religion, and meet with some incumbrances they were not ware of, or for which they were not so well prouided, they fall backe, lose their first loue, suffer their zeale to decay, and grow into an vtter neglect of that treasure, which they sometime seemed to esteeme. It is good for euerie man therefore that would be religious, and beginnes by hearing to haue some good liking to be bred in him, to *withdraw himselfe*, & to cast vp his accounts, to see what he must put himselfe vnto, if he will be a Christian, lest he doe after fall away, and doe thereby make himselfe subiect to a greater iudgement.

The

The third Sermon.

And selleth all that he hath, and buyeth that field.

WEe are now come to the fourth argument or testimony of high esteeming the treasure of saluation, the meanes of life eternall, *viz.* the resolution, *to sell all that a man hath*. To finde out the meaning hereof; wee are first to see *what a man hath*: secondly, *what it is to sell it*.

Touching the former, it may perhaps at the first seeme to be spoken of the wealth and riches of the world, or to insinuate some such voluntary pouertie; into which vnder a shew of holinesse, and of forsaking the worlde, Monkes, and such like doe cast themselues: but indeed there is no such meaning in the words. For first the things which appertaine to the Kingdome of God, cannot be purchased by mony: *The exposition.*

Second-

Secondly, there be many poore soules in the worlde that shall be saued; that yet haue little wealth to part with, to obtaine heauen by. Thirdly, the riches of the world are not our owne, neither ther can they properly be so called, for they are but lent vnto vs, and the Lord doth giue them, and take them at his pleasure. The like may bee saide of health, beautie, fauour, reputation and credit in the world; which though many men by the goodnes of God do enioy, yet they cannot be called theirs: so that wee must enquire out something which may truly and properly be termed a mans owne; and that is no other thing but only *sinne*: which as it comes to every man by inheritance, (so that though hee be borne with a naked bodie, yet his soule is full of it) so likewise there is nothing dearer or of greater price vnto a naturall man then it, nothing that hee is lother and more vnwilling to forgoe; and this is that which is meant by the spirite of God in this place. Now to sell this, is (as the nature of selling we knowe requires) to part with the right, and tytle, and inte-

rest

rest that a man hath into it; the secrete and inwarde loue to it, and and the outward and common practise of it. Thus much briefly and plainely to open the meaning of this clause; you see that *by that a man hath*, is meant *sinne*; and by *selling it*, the renouncing and disclaiming of sinne. Let vs come now to the more particular examination, for our instruction.

There be sundry pointes arising out of this clause, as in the further scanning of it (God willing) shall appeare. The first which is the grounde of all the rest is this; That in all those which thinke & hope to be saued, there must be a disclaiming, a renouncing, an vtter forsaking of those sinnes, which heretofore in the dayes of their ignorance and childhood, and vanitie they delighted in. This is the very substance of *selling that which a man hath*, here spoken of. A man cannot keepe still his ancient possession in sinne, and in the lusts and waies of his owne heart, and yet get heauen too. It is good to search for this rich *treasure* into the very hart and bowells of the scripture; it is good when

The first doctrine.

when a man hath founde it, to *hide* it, and to laie it vp in the ſtore-houſe of a mans memory; it is good to be *glad of it*, and to *reioyce* in it; it is good to grow into a conſultatiō with a mans ſelfe, what is to be done for the obtaining it; all theſe thinges in themſelues are good: but yet they are all in vain, except a mā do ioyne vnto them this ſame *felling* of his old & accuſtomed ſinnes, & the entring into a new courſe of holineſſe. To manifeſt this point, we may cōſider the examples of ſome whoſe conuerſatiō is recorded in the ſcripture, in whō there is noted a plaine forſaking of former euils, & an vtter diſliking & abhorring of the things which before they tooke pleaſure in. Thoſe Iewes of whō 3000. were cōuerted at one Sermon of S. *Peters*, indeed at the firſt they were hardned & ſenſleſſe, they reproched the Apoſtles, & called them drunkards, they ſcoffed at the word, & cared not for the hearing of it: but we do not finde they cōtinued ſo afterwards, but the cōtrary rather; their harts were *pricked*, they honored the Apoſtles as Gods Miniſters, they trembled at the word, their eares

Act. 2. 41.

were

were open to heare, and their hearts prepared to learne any thing. So *Paul* once *breathed out threatnings and slaughter against the Disciples of the Lord*, once he was a *blasphemer*, and an *oppressor*; but was he such a one still after GOD had called him? no, nay hee *preached that same faith, which before he destroyed*, and sacrificed his life for the religion which he sometimes persecuted. Those of *Ephesus* before they had the true and sound knowledge of religion, vsed curious *arts*, & were giuen to *witchcraft*, and *sorcery*: but after their hearts were touched, there was a change, *they came and confessed* (saith the text) *and shewed their workes, and burnt their bookes before all men. I heard Ephraim* (saith *Ieremy*) *lamenting and saying; Surely after that I was instructed, I smote vpon my thigh, I was ashamed and confounded, because I did beare the reproach of my youth.* Behold here, in steede of a delight in former sinnes, a blushing at the verie remembrance of them. *Paul* writing to the Corinthians, and making mention of sundry kindes of euill doers, *fornicatours, Idolaters, adulterers, wantons,*

Act. 9. 1.

1. Tim. 1. 13.

Gal. 1. 22.

Act. 19. 19.

Ier. 31. 19.

conte-

couetous, drunkards, raylers, extortioners,
1.Cor.6.11. and such like; saith indeed, *that such some of them were sometimes: but now you are washed, now you are sanctified.* The like
Ephes.5.8. testimony hee giues of the Ephesians, *Ye were once darknesse, but now ye are light*
Col.3.7. *in the Lorde*: of the Collossians, in *these things* (saith he) *you walked once, but now you haue put off the olde man.* That woman that washed *Christs feete*, of whom
Luk.7.37,38 mention is made in S. *Luke*, had bene a woman of a notorious euill life; but whē she once had a feeling of the grace of God, and that *many and great sinnes were forgiuen her*, had her former vnchaste life in such deepe detestation, that in token thereof, she made her eyes which had allured others to vncleanneſse, as vessells of water in which to wash the feete of Christ; and the haire of her head, which no doubt had beene platted and laide abroade for the same purpose, as towells to wipe them clean. By this plenty of examples, to which others might bee added, it appeareth, that there is a selling and a forsaking of former sinnes, a disliking them, a growing wearie of them, in all that are truly

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conuerted vnto God. A man that lieth in prison, and is there hardly dyeted, feedeth with very great appetite and greedines vpon scraps, & parings, and the refuse of other mens tables, and thinkes himselfe very well, if hee may fill his belly therwith: but when hee is set at liberty, and commeth among his wealthy friends where he finds varietie and plenty, after he hath once tasted of it, hee knoweth not how to fall to his old dyet again; but wonders rather with himself how he could finde any sauour in those course and homely leauings: after the same manner, a man being held captiue by Sathan at his pleasure, taketh great contentment and delight in the practises of vile and filthy sinnes, and hee thinkes himselfe happie if hee may euen fill himselfe therewith; but beginning once to be set at libertie by the power of God, and tasting of the sweete priuiledges of a Christian, hee groweth euen to a loathing of his former iniquities, and doth maruaile how it was possible for him to reioyce, and please himselfe in such grosse and abhominable courses. Thus may you

see the truth of this first point touching the relinquishing the interest and possession of olde sinnes, for the obtaining of this eternall inheritance. Let vs make vse of it.

The vse. If we do thinke that there is a God in heauen true of his word, and iust and vpright in all his courses, and that this verse which we haue in hand, is a part of that holy truth by which we shal be iudged at the last day, if we be not able to deny that by *selling that which is ours*, is meant the renouncing and forsaking of our old & accustomed sinnes, which haue bene as deare vnto vs, as any mans land or inheritance is vnto him, how thē (if we will deale as we ought, seriously & faithfully with our owne soules) how then I say can we with any colour or shew of likely-hood, or appearance of reason, make our selues beleeue that we are truly turned vnto God, and that we are well onward in the way that leadeth vnto life? Seeing that our owne hearts do know it, and the world may see it, that looke what sinfull courses heretofore we liued & delighted in, in the same we goe on & continue to this day.

day. It is true now which *Ieremy*, the Prophet spake of in his times, *I harke-* iere. 8. 6.
ned (saith he) and *heard*: he was carefull to see what reformation was wrought among the people, & full glad he wold haue bene to haue seene some fruites of amendment: but in what state thinke we did he finde them? none (saith hee) *spake aright*, no man *repented him of his wickednes, saying, what haue I done*? there was no desisting from former courses, no breaking off of old sinnes; but what then? *euery man turnes to his race, as the horse rusheth into the battaile*; there was as great boldnesse and resolution in naughtinesse, as was wont to be. It is the verie true proportion of our times: no man entreth into examination of himselfe, no man saieth to his owne soule, *What haue I done*? how is it with me? how can my course be iustified which I haue held hitherto? how shall I answere God at the day of reckoning? am I in a good way wherein I may be bolde to goe on? or haue I bene hitherto misled, and is it now time for me to returne? Where is the man that thus cõmuneth with himself? Euery

man holdes on in his wonted fashion, vaine pleasures, greedie and violent catchings after the things of this world (without any charitable respect had to others) mercilesnes, cruelnie, want of compassiō to the miseries of the needy, wantonnesse, excesse, abuse of Gods creatures, ignorance of religion, contempt of the word and Sacraments, no conscience of the holy vse of the Sabbaoth, no care to worship God in our families: these and the like were our sinnes in times past, and the very same be our sinnes to this day. If there be any chaunge, it is rather in the shamelesse encrease, and hardned boldnes of euil, then in the dying, and decaying of iniquitie. And that I may speake to euery mans soule, let euery one of vs aske of our own hearts, what one euil there is, what one vngodly course which we were sometimes giuen vnto, and now (since it pleased God to reueale his will more plentifully vnto vs) we haue for conscience sake reformed, vowing with our selues neuer hereafter to imbrace it. How shall wee haue any courage to looke Christ in the face, when he comes

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to be our Iudge: how shall we say to him with his Apostles, *Master we haue forsaken all for thy sake*, when as that witnesse in our bosome cannot testifie for vs, that we haue (out of a setled desire not to offend God) reformed one corruption? How happie a thing were it if we might see but one *Zacheus*, that had heretofore bene an extortioner, and a liuer vpon the vndoing & spoile of others, now to breake off his sinnes by restitution for wrongs done, & by mercy to the poore: but one *Dauid* that hath bene an adulterer, now to grone for the griefe of his fact, and to giue publique testimony of his repentance: but one *Rahab* that hath bene a harlot, to manifest the truth of her conuersion: but one *Salomon*, that hath giuen himselfe ouer to take pleasure in pleasant things, now to cry out, *Vanitie of vanities*; I haue said of *laughter, thou art mad*: but one *Manasse* that hath bene an Idolater, and a false worshipper of God, now to be humbled before the Lorde: but one prodigall youth that hath wasted his goods with ryotous liuing, now at last to come to himself, with *Lord I haue* Math. 19. 27. Eccle. 2. 2. Luk. 15. 18.

sinned against heauen and against thee, and am no more worthy to bee called thy sonne:

But one *Lydia* that had once a dull heart, now to haue a heart opened to attend: but one Corinthian that had bene a drunkard, a railer, a couetous person, now to bee washed and sanctified by the Spirit of our God: I say how happie and comfortable were it, to see as it were but one of a kinde, thus to haue renounced his former vngodlinesse, the very Angells in heauen, as Christ saith, would reioyce in it: but when there shal be a generall resistance of the truth, and (as the Prophet *Isay* saith) men shall *fall away more and more*; and they wil not, as Christ said to *Ierusalem*, *vnderstand the thinges that belong vnto their peace*; what shall wee then say, but pray with *Dauid*; *It is time for thee Lord to worke, for men haue destroyed thy Law*: and to cry with the soules vnder the Altar; *How long O Lorde, holy and true, when wilt thou iudge and auenge them that dwell on the earth?* Well, to ende this point, this is the sum, know this whosoeuer thou be, if thou dwell still in the house of thy olde sinnes, this pearle of

Mat. 19. 21.

Isay. 1. 5.

Luk. 19. 42.

Ps. 119. 126.

Reu. 6. 10.

sal-

ſaluation and life eternall can neuer bee thine; hee muſt be a *new creature*, that will come into the new *Ieruſalem*; there ſtandes an Angell with the blade of a ſworde ſhaken to keepe the olde *Adam*, a man liuing in his olde corruption, out of Paradiſe. And this is the firſt point. 2.Cor.5.17. Gen.3.24.

The next point that I obſerue hēce, is; that that alteration, from the former manner of behauiour which is required to ſaluation, is no exchange of one ſinne for an other, but a ſale: for this cauſe it is, that repentance (without which wee *ſhall all periſh*, as Chriſt ſaith) is defined, to bee a turning from ſinne vnto God. *O Iſrael, if thou returne vnto mee, ſaith the Lorde*; and for default hereof the people are blamed, *They returne* (ſaith the Prophet) *but not to the moſt high*. If a man ſhould turne from one ſinne to another; as for example, leaue prodigalitie, and fall to couetouſneſſe, this were no repentance. Therefore I ſay, Chriſt mentioneth here a plaine and direct and ſimple ſale of a mans ſinnes, and not an exchange. *The 2. Doctrine.* Luk.13.3. Ier.4.1. Hoſ.7.16.

The vse. It is a point worth the noting, for many of vs that professe religiō now adaies, shall bee found rather to haue changed away some of our olde sins, thē truly to haue sold, & simply to haue forsakē thē. As for example, if we consider their estate which liued in the daies of popery & blindnes, we shall see how they haue exchanged those sins which then they were giuen to. Thē they had the Pope in estimation, and the religion of Antichrist; now, hauing left thē, they are become contemners and despisers of the gospel: then they were afraid of the fained paines of a supposed Purgatory; now the torments of hell (thē the which nothing are more certaine) cannot feare them: then they praied in an vnknowne tongue, not vnderstanding what they did say; now they care not to pray in a known language, though they may easily learn what they deliuer: then there were many Sacraments, which indeede were no Sacraments, and they were much accounted of; now there are but two, and the same which Christ onely did ordaine, yet are they not esteemed: then men obserued many superstitious holy daies; now the Sabaoth of ꝙ Lord

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is not esteemed: then they gaue more then they needed to the maintenance of a sort of slowbellies, whose seruice to Gods Church was altogether vnprofitable; now they are slacke to giue a needefull allowance to the poore: then they would goe barefooted on pilgrimages, many a wearie step; now they are slothfull to goe a mile or two to serue God. In a word, then men were altogether superstitious; but now they are wholly profane: then in many things they did more then the Lord required; now it is a burthen to doe the one halfe of that they ought to doe. Here is a kinde of alteration; yet it is not such a selling as is here mentioned, but a plaine exchange: false worship turned into a contempt of true worship: a delight in falshood, turned into a hatred of the truth; a multitude of many ceremonies in the Church, changed into a rude and vnciuill kinde of behauiour: mens case was then miserable, yet it might seeme pardonable, because they were no better taught; but now it is damnable, because they haue so many meanes of instruction. So also to

come

come neerer, some amongst vs through a kinde of importunitie, haue left their negligent comming to Church: but what haue they changed it into, but a dissolute, careless, sleepie, and vnreuerent carriage when they are here? some haue forborne their Sunday sports, but they will be sure to take their fill vpon other daies: they seeme to say as the drunkards in *Isay*, *To morrow shall be as too day, and much more abundant*. Some, that (it may bee) heretofore cared not to read in the Bible, or in any other book, now because of their reading, despise hearing, and thinke they haue no neede of instruction: here bee miserable exchanges, but this is not the *selling* which Christ meaneth here in this place. And therefore let vs all learne this lesson, that it is not enough by the preaching of the Gospell to bee brought from some euills, to which before wee haue bene accustomed, and withall to entertaine some others as bad as they were: but we must resolue vpon a simple and plaine forsaking; intending as wee forbeare one sinne, so likewise to set our selues against all. This is the second point.

Isay, 56. 12.

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The third point is, that the ſale here required, is an vniuerſall ſale; *He ſelleth* (ſaith my text) *all that he hath*; not ſome peece of this ſinfull poſſeſſion, but euerie parcell of it, euen the very whole and entire inheritance. This point I ſpake of not long ſince, in the opening of that text, *Matth.* 3. where I ſhewed, that that is *good fruite*, which proceedes out of a ioynt reſpect vnto all *Gods Commaundements*: it muſt not bee grieuous vnto vs to haue the ſame point againe inſiſted vpon. Alwaies when one & the ſame doctrine comes often, we are to account it ſo to fall out by the ſpeciall prouidence of God, and that it is ſo in his great wiſedome, eyther becauſe when wee heard it before, we heeded it not as wee ought to haue done, or vnderſtoode it not throughly, or elſe did not ſo carefully ſet our ſelues to the practiſe of it: ſo that nowe the Lord doth againe call vpon vs, to lay as it were better hold vpon it, and from henceforth to looke better to the performance of it. Well then for the point it ſelfe, thus it ariſeth from this place, that hee which would enioy this heauenly *The 3. Doctrine.*

venly

uenly treasure which the Lord doth so freely and graciously tender vnto vs by the preaching of the Gospell, must resolue to make a through-sale, and to forsake not some, but euery sinne, euery corruption, euery breach of the will of God whatsoeuer. For the better vnderstanding of this point, to auoide all mistakings, and to direct vs the better in the practise and performance of it (it being indeede the verie life of all religion, and that which the Scripture calleth, the *power of godlinesse*) I will thus
2. Tim. 3. 5. distinguish the possession of sinne. It is held and possessed by vs either in our hearts and inward affections, or else in our liues and outward practise. In the heart it is harboured, loued, delighted in, studied vpon, cared for: In the life it is exercised, and by often practises receiueth strength and increase, and is brought by degrees vnto a kinde of ripenesse and perfection. The interest that wee haue either of these waies into sinne, must necessarily bee forsaken.
2. Cor. 7. 1. *Cleanse your selues* (saith the Apostle) *from all filthinesse both of the flesh and of the spirit*: first of all, wee must labour to let

goe

goe the hold that the heart hath in it: for all godlineſſe is but a fancie, vntill the heart be reformed. Though the branches and boughs of a tree be cut, yet ſo long as the roote lieth faſt in the earth, there will alwaies ſome buddes ſpring forth. A riuer may bee dryed vp, euen to the very head and fountaine; but if that be not emptied and choaked vp in time, it wil encreaſe againe: and ſo long as corruption *raigneth* within in the heart, ſome offences or other muſt breake out. You ſhall reade in the Pſalmes, that the Iſraelites many times turned vnto GOD when they felt his hand heauy vpon them: but yet becauſe their heart was not vpright, they ſinned ſtill, when the ſtorme was ouer, & prouoked him afreſh as they were wont to doe. The prince of this world, the diuell, dwelleth in euery one of vs by nature, and the ſcepter of his kingdome is corruption: till by the weaking of the ſinne, Sathan begin to be diſplaced, the Spirit of God can haue no dwelling in vs. You will ſay perhaps vnto me; how is it poſsible to caſt out all corruption out of our hearts, ſeeing the Scripture

Rom. 6. 12.

Pſal. 78.

ſaith;

Prou.26.9. saith; No man *can say, my heart is cleane.* And that as long as we doe liue here in the worlde, wee ſhall haue cauſe to acknowledge with Saint *Paul*, that Rom.7.18. *in our fleſh dwelleth no goodneſſe* ? I anſwere, that though it bee true, that as long as we abide in this world, corruption and ſinne will finde a place within vs, yet the intereſt and poſſeſſion that we haue into it, is ſolde and diſclaimed by doing two thinges: the firſt is by mourning for it and daily bewailing it: the other by labouring to growe continually into a deeper deteſtation of it.

Touching the former, wee haue the charge of the Spirite of God by Saint Chap. 4.8.9. *Iames, Purge your hearts you ſinners*: there is the very thing we haue now in hand: but how ſhall they purge their hearts? It followeth, *Suffer afflictions, and ſorrow, and weepe, let your laughter be turned into mourning, and your ioy into heauineſſe.* This is that which the Scripture calleth Ioel.2.13. ſometime the *renting*, ſometime the *breaking* of the heart: and to ſhew the Ier.4.4. earneſtneſſe of this ſorrowe, the Pro- Zach.12.10. phet *Zachary* compareth it to a mans mour-

mourning *for his onely sonne*, or his first borne; and to that solemne and publike lamentation which was for the religious King *Iosiah*; of which it is saide, that all *Iudah and Ierusalem mourned, Ieremiah the Prophet mourned, all singing men and singing women mourned.* 2.Cro.35.25 Wee reade often of *Dauids* teares, of the sorrowes of his heart, of the gronings of his spirit: of *Peters* bitter weeping: of the Corinthians mourning, that *Paul* was faine to write vnto them to comfort him. The father of the possessed childe that was brought to Christ, when our Sauiour tolde him of the power of faith; straightway (saith the text) hee cried *with teares, Lorde I beleeue, helpe my vnbeliefe.* Mar.9.24. His heart was euen woe within him to thinke vpon his owne hardnesse, and the blindnesse that he had liued in. And Saint *Paul* commendeth *Timothy* for his *teares.* 2.Tim. 1.4. The more a man encreaseth in this bewailing, and priuie bemoning of the hidden corruption of his owne soule, the better hee hath proceeded in this same *selling* of sinne. The way to sell sinne out of the heart, is to striue

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to grow into a deteſtation and loathing of it. Was not *Dauid* thinke wee wearie of his ſinnes, when hee ſaid, they were
Pſal. 38. 4. *like a waighty burden, too heauie for him to beare*, and were like to rotten and feſtered wounds? Did not *Paul* euen abhorre his owne corruption, when hee
Rom. 7. 24. cried out, *O wretched man that I am, who ſhall deliuer mee from this body of death?*
2. Cor. 7. 11. The ſame Apoſtle ſpeaking of the repentance of the Corinthians, among other fruits that it brought forth, names *Indignation*: what Indignation (ſaith he) hath it wrought? What meaneth he by this *Indignation*: ſurely nothing but a kinde of diſcontentednesſe that they were growne into, chafing as it were and vexing with themſelues that they ſhould ſo fouly offend God. This is
Gal. 5. 24. the *crucifying of our affections*, which the Scripture ſpeaketh of, when as that naturall hatred which is in vs againſt God and all goodneſſe, is turned into a hatred of ſinne in all, but eſpecially in our ſelues. Thus then you ſee the firſt degree of making this through-ſale of ſinne, to let goe that hold and intereſt that the heart hath into it: which is done by

by sorrowing for sinne, and by labouring more and more to abhorre and to detest sinne.

The next interest and hold that we haue of sinne, is in our outward practise, and this must be sold and forsaken also. For, as to make some outward shew of reformation without purging the heart, is but hypocrisie: so to pretend (as the manner is) a good heart without fruites of amendement, is but vanitie. This is a thing which the scripture still requireth of all that professe religion; *Let your light shine before men: let your conuersation be such as becommeth the Gospell: let them that beleeue in God, be carefull also to shewe forth good workes.* Matth. 5.16. Phil. 1.27. Tit. 3.8. These & the like are common exhortations in the Scripture. Now, this outward reformation must bee vniuersall, of all knowne sinnes: the wordes of my text are plaine; *Hee selleth all that hee hath*: if hee willingly keepe the least peece behinde, the blessing it selfe can neuer be obtained. It is plaine by the Scripture, that true turning vnto God, and the aduised and willing remaining in the practise of any one euill,

which is discouered to a mans conscience by the light of Gods word to bee a sinne, cannot stand together. It is (as we would thinke) but a small sinne
Iam. 1. 26. that Saint *Iames* speakes of, *viz.* the sinne of the tongue; and yet hee saith, *That if any man professe religion, and yet refraineth not his tongue*, all his religion is idle, all his profession is vtterly in vaine. And indeede, if a man refraine the practise of one sinne, & do it therefore because it is a sinne, an offence against God, and a breach of his will, the same reason must needes draw him to refraine others also, it being the generall nature of euery sinne
Mark. 6. 20. to be displeasing vnto God. *Herod* reformed something: the young man that came to Christ had solde manie sinnes, and had many good thoughts in him, and therefore the text saith;
Mark. 10. 21. *Christ loued him*: yet when it came to one particular about riches, hee fell off, and marred all. Yea, no doubt, *Iudas* had many good thinges in him, otherwise Christ would neuer haue chosen him to be an Apostle: yet there was left a certaine leuen behinde, a

secret

secret poyson that braſt out in the ende, and diſcouered his hypocriſie. So then, as all inward corruption muſt beforrowed for, and laboured againſt; ſo all outward knowne iniquitie muſt be renounced, and no manifeſt euill willingly continued in. Hee that keepes ſinne in parte, ſhall loſe grace in whole. To loathe ſome ſinne, and to loue and liue in ſome other, is but halting: and with GOD it is no ſafe diſſembling. Hee that is godly indeede, muſt needes bee out of loue with the whole courſe of iniquitie.

This is the doctrine. Let vs make vſe of it to our ſelues.

Firſt, let it be a motiue to vs to gage the very depth and bottome of our hearts, to ſee how wee haue carried our ſelues in this felling & forſaking of that wee haue, for the gaining heauen, and for the profitable embracing the meanes of ſaluation and life eternall: how haue wee mourned for the hidden corruption of our heartes? where bee our groanes and ſighes? where bee our teares that wee haue ſhed to *The 1. Vſe.*

consider the vntowardneſſe and crookedneſſe, and obſtinacie that is in vs against God? where is our loathing and deteſtation of our owne ſecret enormities, and of thoſe inordinate and rebellious luſtes, which are ſtill fighting againſt the ſoule? where are our vowes with our ſelues, to ſet our ſelues againſt ſinne, and to giue vp our whole *ſpirits, ſoules, and bodies*, to pleaſe him in all thinges? Are theſe ſtrange queſtions vnto vs, or doe wee not knowe out of our owne experience, what theſe thinges meane? are the luſtes of the fleſh ſtill pleaſing vnto vs? did it neuer greeue vs at the heart, that the maieſtie of God hath beene offended by vs? did the conſideration of our owne wretchedneſſe neuer yet make vs to mourne ſecretly? or to crie vnto the Lorde to weaken in vs the power of iniquitie? or did we neuer yet thinke with our ſelues, howe happie wee ſhould bee, if the Lorde would giue vs the victorie ouer our owne vnbrideled affections? If this be our caſe, wee haue not yet ſolde our ſinnes, wee poſſeſſe them, and they poſſeſſe

vs,

vs, wee cau neuer (if wee so continue) come to the fruition of this heauenly and spirituall inheritance. Thus, for making the first vse of this doctrine, wee must be put ouer to this priuate communing with our selues, to see how wee haue begun this sale, by reforming our hearts, and renouncing the secret harbouring of priuy corruptions.

Now for a second vse touching outward reformation: our pinching dealing with the Lorde, sheweth how loth wee are to sell all. Wee deale in this case as *Ananias* did: when in the beginnings of the Church, because of the necessitie of the times, manie solde their lands, and brought the price and laide it in at the Apostles feete, to bee distributed by them, as euery one had neede: *Ananias* woulde needes seeme to bee as forwarde in this course as anie other; hee solde his landes also, hee brought in the money, and tendered it (as the fashion was) at the Apostles feete; but yet distrusting the prouidence of GOD, and fearing left hee himselfe shoulde want al-

The 2. Vse.

Act. 5.

so, hee kept backe one parte, pretending notwithstanding to haue brought in all. But the hande of GOD was vppon him for his dissembling; *He fell downe* (saith the texte) *and gaue vp the ghost*. A fearefull example, and worthie to bee laide to the heartes of a great many of vs. Some would seeme to bee as forwarde in the reformation and amendement of their liues as anye other; but yet there is something or other still behinde, eyther for their worldly profite, or vaine delight, or supposed credite: there is some one euill course which they themselues (their consciences being well sifted) knowe to bee naught, which yet they continue in: whosoeuer thou art that findest this to bee thy case, I must say to thee as *Peter* saide to *Ananias*; *Why dooth thou thus let Sathan fill thy heart? thou hast not lyed vnto man, but vnto GOD*. And hee whose vengeance ouertooke *Ananias*, will not let thy hypocrisie escape away vnpunished.

Therefore let vs bee mindefull of this point, eyther to resolue vppon a through

through-reformation, or no reformation. Now that is called a through-reformation, which is vndertaken with a purpose not to holde on in the willing practise of any one knowne iniquitie.

And this is the third thing noted out of this sale.

There is yet a fourth thing behinde, and that is this; viz. that this sale is not for a season, but perpetuall and for euer; for so it is implied here in the parable; The man that hath found this pearle, for ioy of it, selleth all: but yet hee keepes not his money by him, as though hee had a purpose in time, to buy the same thing againe which hee had once solde; but forthwith hee laieth out his stocke vppon that fielde, in which this treasure *lyeth hid.*

So that by the proportion of the Parable it is plaine, that this sale, that is, this renouncing, this leauing of olde sinnes, is not for a time, for a fit onely, and then to returne backe to a mans olde fashion, but it is finall, without euer embracing that euill againe, *The 4. doctrine.*

gaine, which a man hath once disclaimed. This is a point plaine enough in Scripture.

Luk.17.32. Christ giueth vs a speciall charge, to *remember Lots wife*: now wee know what is said of her, That when GOD had deliuered her and her husband out of *Sodome*, and had commaunded them not to looke behinde them; shee notwithstanding thinking vpon the pleasantnesse of the place, and the ease and prosperitie shee there liued in, looked behinde her, as it were repenting shee was come thence: hereupon the storie saith; The hande of God was vpon her, and shee was turned into a Gen.19.26. *pillar of salt*: now *remember* her (saith Christ) take heede of her sinne, if you feare her punishment. Beware of longing after those sinnes which we haue begun in some measure to reforme like the Israelites, that lusted after *the fleshpots of* Exod.16.3. *Ægypt*, and prized not their deliuery from bondage as it did deserue: our Sauiour saith; That if Sathã, hauing begun to bee cast out of a man by some degrees of reformation, haue leaue and liberty to return againe, he brings with him

him seuen diuels worse then himselfe, and *makes that mans ende worse then the beginning*. It *is better for men* (saith S. Peter) *neuer to haue knowne the way of righteousnes, and to haue escaped the filthines of the world, if after againe they be intangled therein*. If a man *haue once beene enlightened, and then fall away, it is vnpossible to be renued by repentance*: a fearefull saying. Let vs all make this vse of it, To take good heed to our selues of going back from good purposes, and good motions, if we haue had any, and from good beginnings. It is a daungerous thing to continue in any hardned course without remorse: but, to haue set a step or two forward in a good way, and then to flie backe, is infinitely more dangerous: for it is a harde matter to returne againe to amendment. There is no sickneſſe more daungerous then a relapse, and no state of the soule more fearefull, then his that hath begun well, and now starts aside, like a *broken bowe*, to his olde wont. There be that haue giuen some hopes, and haue made some offers as it were to come out of *Sodome*, and this and that good course they haue begun,

Luk. 11. 24. &c.

2. Pet 2. 20.

Heb. 6. 4. 5. 6

The vse.

Hos. 7. 16.

begun, but it is much to be doubted it was but a fit: their righteousnesse is (as the Prophet speaketh) *like a morning cloude*, that with one blast is soone vanished; or as a dewe, which the heat of the Sunne drieth vp very quickly. Others I haue seene and heard, who when they haue beene sicke, and their conscience hath beene waked, and death hath beene looked for, haue seemed very penitent and sorrowfull for their life past, and haue promised (if the Lorde spare them life and health) great amendement: Well, the Lord hath restored them, they haue health, they haue strength, but where is their amendement? They are fallen backe, like the *dogge to his vomit, and like the sow to the myre*. A woefull case. Thou whose conscience telleth thee, that this is thy case, that thou didst, when the Crosse was vpon thee, tell away thy sinnes, but nowe thou hast bought them againe, Remember what *Dauid* saide; *When thou hast vowed a vow to God, deferre not to pay it.* And *Salomon* saith, It is better that thou shouldest not *vow*, *then that thou shouldest vow, and not pay it.*

Hos. 6. 4.

Psal. 67. 11.

Eccle. 5. 4.

It is no dallying with GOD: to renounce sinne for a fit, to let it goe for a season, and then to fall to it againe, is but mockery. This is a repentance that God delights not in.

One word more touching the last point, which is the vpshot of all: *Hee buyeth that field*, saith my text: This is the thing to which all the former tended. Wee know what it is to buy, viz: to make a thing a mans owne, that it may bee free to him for his vse, and that hee may take comfort of injoying it: so, to *buy* this spirituall *treasure*, is to endeuour by all meanes to become the owners of it; to feele and know it to bee ours; not onely to possesse the knowledge of it in the minde, but to enioy the sweetenesse and comfort of it in the hearte. This is the true good of all religion; not onely to knowe there is a Saviour, but to know him to bee my Saviour; not simply that there is eternall life; but that eternall life is ordained for mee; not barely that my sinnes are pardonable; but that they are pardoned.

The 5. Doctrine.

The

The former knowledge is neceſſary, but yet the treaſure is not bought, till this latter be attained. A man may ſee a piece of land and like it, and knowe the worth of it, and be willing to giue the price; but yet the matter is not at an ende till the writings be made, and the ſeales interchangeably ſet too, and the thing ſolemnely paſſed ouer to him that deſires it. So this is the full period and full ſhutting vp of this ſpirituall purchaſe, when as the Lord giueth (as Eph. 1. 14. *Paul* ſpeaketh) *his ſpirite to be an earneſt penny*, and a pledge, that it ſhall certainly be ours, and the aſſurance thereof is *The vſe.* ſealed vp ſecretly to our ſoules. And the making vp of this aſſurance, is that which euery Chriſtian muſt daily labour in, & carefully vſe all good means appointed of God for that purpoſe: as, often hearing, by which the promiſe may be applied; diligent and prepared comming to the Lordes table, which is a ſeale to ſtrengthen his faith; earneſt praier, that ſo by often comming before God, he may feele himſelfe to haue daily more and more intereſt into his loue. This is the buying of the fielde, theſe

theſe two things, the ſelling away of all a mans ſinnes, by wraſtling with inward corruptiō, and labouring againſt outward euils; and the ſeeking to finde Chriſt to be a mans owne, that he may be able to ſay with the comfort of a good conſcience, with the *ſpouſe* in the Canticles, *I am my beloueds, and my beloued is mine*: theſe two things I ſay will finde a Chriſtian man worke while he liues; neither can hee haue any true comfort in his owne ſoule, that doth not ſpend ſome part of euery day in one of theſe two. Chap. 2. 16.

FINIS.